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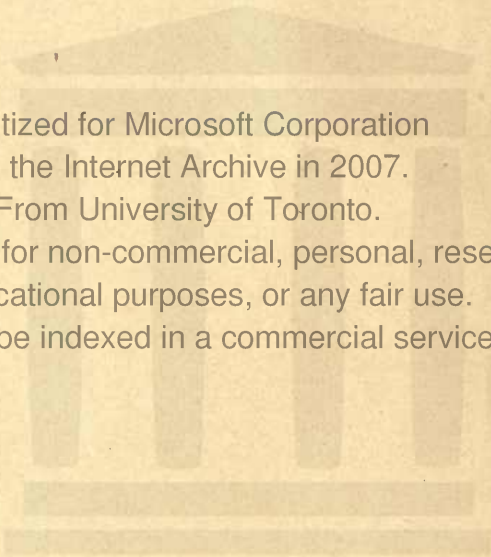
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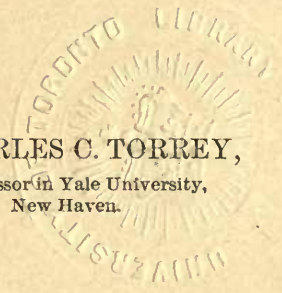
# JOURNAL

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EDITED BY

E. WASHBURN HOPKINS, AND CHARLES C. TORREY,  
 Professor in Yale University,      Professor in Yale University,  
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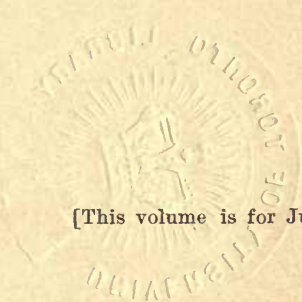
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# JOURNAL

OF THE

## AMERICAN ORIENTAL SOCIETY.

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*Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.*—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

### INTRODUCTION.

DURING the summer of 1900, while living in Bḥamdūn, a small village of the Lebanon, to the east of Beirūt, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Rāḥīl Jörjis Tābit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in the following pages. The stories are written in the dialect of the Christians of Beirūt.

In writing the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written the consonants as they are pronounced: *ازا* and not *اذا*, *ضهر* and not *ظهر*. I have thought best, however, not to write the Arabic phonetically when this would introduce confusion and prevent the recognition of a word by students of the classical language. Thus we write *قال له*, and not the phonetic form, which might be written *قلو*. The transliteration, on the other hand, has been written strictly in accordance with the actual pronunciation. By so doing, I have, of course, been obliged to depart from the principle which should govern the transliteration of the classical language: namely, that in reading the trans-

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing **قال له** in the Arabic, in transliteration I have written *qallū*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhīn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāhīl Jōrjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāhīl Ḥalīl Ṣalībī of Montclair and formerly of Bḥamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.



## TRANSLITERATION.

ا = ' . ' is used only when *hemza* occurs in the middle or at the end of a word.

ب = *b*.

ت = *t*.

ث = *th*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *h*.

د = *d*.

ذ = *d*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *sh*.

ص = *s*.

ض = *d*.

ط = *t*.

ظ = *z*.

ع = *z*.

This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *g*.

ف = *f*.

ق = *k*. When ق is not pronounced, its position is indicated in transliteration by ' .

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

## VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

*a*=*a* in the German *Mann*.

*ā*=*a* lengthening of *a*, often indicated by ˆ in the Arabic.

When the accent occurs on the syllable containing *ā*, the latter is written *á*. This rule applies also to *ā́*, *ḗ*, *ī́*, *ṓ*, and *ū́*.  
*ā̄*=*a* with the *imāla*. Like the *a* in English *lad*.

*ā̄*=*a* lengthening of *ā̄*. We have this sound in the Arabic words *كان* *kān*, *كاتب* *kâtib*, etc.

*o*=*a* neutral vowel pronounced as the *u* in English *hut*.

*e*=*e* in English *met*.

*ē*=*ay* in English *say*.

*i*=*i* in English *sit*.

*ī*=*ee* in English *seen*.

*o*=*o* in German *Sonne*.

*ō*=*o* in English *note*.

*ō*=*u* in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German *ö*.

*u*=*u* in English *put*.

*ū*=*oo* in English *boot*.

*ai* (diphthong)=*i* in English *mite*.

*au* (diphthong)=*ow* in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (\*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

## LIST OF ABBREVIATIONS.

AJPhil=American Journal of Philology.

APCSGW=Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR=Imperial and Asiatic Quarterly Review.

BA=Beiträge zur Assyriologie.

JA=Journal Asiatique.

JAOS=Journal of the American Oriental Society.

JRAS=Journal of the Royal Asiatic Society of Great Britain and Ireland.



- PEF=Palestine Exploration Fund Quarterly Statement.  
 RL=Revue de Linguistique et de Philologie Comparée.  
 WZKM=Wienener Zeitschrift für die Kunde des Morgenlandes.  
 ZA=Zeitschrift für Assyriologie.  
 ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.  
 ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.  
 ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.  
 ZV=Zeitschrift für Volkskunde.

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## SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.<sup>1</sup>

All of the wedding and funeral songs which I collected were sung by women.

*Songs in honor of the bride.* These fall naturally into three groups : (a) Those sung before she leaves her father's house ; (b) Those sung while she is going to the bridegroom's house ; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عنك طويله قلت الرمح بالعسكر  
ايها قالوا عنك صفرا قلت الشمع بالمسكب  
ايها قالوا عنك بيضا قلت الياسمين ابيض  
ايها قالوا عنك سمرا قلت احلى من السكر لي لي لي لي

*ēha kālū zannik ṭawīli kilt ir-rumḥ bil-zaskar*

*ēha kālū zannik ṣṣfira kilt iṣ-šemas bil-meskeb*

*ēha kālū zannik baiḍa kilt il-yāsmīn abyad*

*ēha kālū zannik smra kilt aḥla min is-sukkūr lī lī lī lī.*

They said that you were (lit. concerning you) tall ; I said, The lance among the soldiers ;

They said that you were pale ; I said, Wax in the mould ;

They said that you were white ; I said, The jasmine is white ;

They said that you were brown ; I said, Sweeter than sugar.

The exclamation *ايها* at the beginning of each verse is variously pronounced *ēha*, *aīha*, or *īha* ; Dalman has *avīha*. At the end of each song, there is a rapid repetition of the syllable *lī* in a very high pitch. These shrill cries of the women are called the *زلاغيطة* *zalāġiṭ* ; singular, *زلاغيطة* *zalġūṭa*.

<sup>1</sup> For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتني انا غتي  
ايها وحاجبينك سببوا عرق الحياه مني  
ايها كنت نايمه عز النوم متهنّيه  
ايها اجى خيالك على بالي وجنّتي لي لي لي لي

*éha zayúnik is-súð ḥollitnī ana ḡmnī*  
*éha ū-ḥājbénik sibbyū zörk il-ḥayā minnī*  
*éha kunt nāyimi zōzz in-nóm mithennyi*  
*éha ija ḥiyálik zala bálī ū-jennennī lí lí lí lí.*

Your black eyes made me sing,  
And your two eyebrows captured the essence of my life  
from me;  
I was sleeping happily in my deep slumber;  
Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقه  
ايها حمرة خدودك خلقه  
ايها يا سعادة اللي بياخذك  
ايها يا شاطره يا لبقه لي لي لي لي

*éha bayáðik bayáð il-worrqa*  
*éha ḥamrit ḥwadðik ḥulka*  
*éha yá sazáðt illi byáððik*  
*éha yá šátra yá libka lí lí lí lí.*

Your fairness is the fairness of paper ;  
The redness of your cheeks is natural.  
Oh the happiness of him who will take you,  
Oh clever and elegant one!

The š of سعادة is pronounced as part of the following  
word اللي.

Cf. Littmann p. 21, No. 64.

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4.

ايها بياضك بياض المرمر  
 ايها شعرك فتايل عنبر  
 ايها الك شامة عا راس خدك  
 ايها سودا وما بتتغبّر لي لي لي لي

*ēha bayādīk bayād il-marmar*  
*ēha šazrik fetāyil zanbar*  
*ēha ilik šāmi zā rās hūdīk*  
*ēha sauda ū-mā btitjbbūr lī lī lī lī.*

Your fairness is the fairness of marble;  
 Your hair is braids of ambergris;  
 You have a mole on the upper part of your cheek;  
 It is black, and will not become dust-colored.

الك for the classical لك. عا for على. شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طواقيها  
 ايها لاحت بتراكيها  
 ايها يا بيها جيب الشمعات  
 ايها للعروس تا نجليها لي لي لي لي

*ēha ṭallit min ṭawāqīha*      *ēha lāhit bi-trākīha*  
*ēha yā bēha jīb iṣ-šemazāt*      *ēha lil-zarūs tā nijlīha lī lī lī lī.*

She looked from her windows ;  
 She appeared with her Turkish ear-rings.  
 Oh her father, bring the candles  
 For the bride, that we may escort her (in her  
 wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طلت  
for اطلت. تا is used in place of the classical حتى.

## 6.

ايها عروسي ودينا سلام ليكي  
ايها سليتاتك ذهب تليف على ايديكي  
ايها مقدر الماز يليف على جبيناك  
ايها غيبتي القمر من بين عينيك لي لي لي لي

*éha zarásî waddéna salâm lékî*

*éha slétâtik deheb tlîk zal'idékî*

*éha mqvâdîr ilmâz yelîk zal'ejbînik*

*éha gâiyébtî il-qamr min bân zainékî lî lî lî lî.*

My bride, we have sent greeting to you ;  
Your bracelets of gold befit your hands ;  
The circlet of diamonds befits your forehead ;  
You have caused the moon to disappear (by the  
radiance of the diamonds) between your eyes.

*ejbînik* for *jebînik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlîh* or *emlîh*, *ketîr* or *ektîr*, etc.

## 7.

ايها الله معك الله معك  
ايها كتر البكي ما بينفك  
ايها ان كان مسمار في بيت ابوكي  
ايها اتبعيه وخديه معك لي لي لي لي

*ēha vlla mazik vlla mazik*

*ēha kutr il-bikī mā byinfazik*

*ēha in kân mismâr fî bêt abûkī*

*ēha ôkbaẓih ū-ḥudih mazik lî lî lî lî.*

God be with you, God be with you,  
 Much weeping will not profit you;  
 If there is a nail in the house of your father,  
 Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

## 8.

ايها يا عروس قومي لنسير فيكي

ايها عنا علالي مثل علاليكي

ايها حماتك حبيها وعزيبها

ايها اعمليهما بدال امك تربيهكي لي لي لي لي

*ēha yâ zarûs kûmî lmsîr fîkî*

*ēha zanna zalâlî mitl zalâlîkî*

*ēha ḥumâtik ḥebbîha ū-zözzîha*

*ēha azmlîha bidâl innîk trabbîkî lî lî lî lî.*

Rise, oh bride, let us escort you ;  
 We have upper chambers like your upper chambers ;  
 Love and respect your mother-in-law ;  
 Make her, in your mother's place, train you.

عنا for عندنا. This contraction is common in the Lebanon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *zandana*. This use of *l* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسير*. Cf. Dalman p. 212. In place of *lmsîr*, Dalman has *lanzûr*.



(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروسة طالعة من دار ابوها  
ايها يا عروس لّمي ديال فسطانك  
ايها مال النخل لّمن شاف قامتها  
ايها ففتح الورد من راس الطرابيني لي لي لي لي

*ēha zarūsna ṭālsa min dār abāha*

*ēha yā zarūs limmī dīyāl fustānik*

*ēha māl in-nḥl limman šāf kāmūtha*

*ēha fettah il-ward min rās it-ṭrābinī lī lī lī lī.*

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عنك سرا يا طلعة البدر  
ايها يا سمس مقشور يا عسل شهد  
ايها انا لحتّ لك ضهري لقطعك النهري  
ايها يا حبيبة قلبي ويا كنة الدهر لي لي لي لي

*ēha mīn kāl zannik somra yā ṭalzāt il-bedrī*

*ēha yā simsum maqšūr yā zasel šehdī*

*ēha ana lehṭṭ lik ḍḥeri likṭṭazök in-nḥrī*

*ēha yā ḥabībet kḥlbī ū-yā kinnet id-ḍḥrī lī lī lī lī.*

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

## 11.

ايها دق لك طبول الفرغ من دخلتك لباب الدار  
ايها قتح لك الورد والنسرين والازهار

ايها بتخورنا زعق وطريانا تشعل نار

ايها سلم تم اللي عليكي شار لي لي لي لي

*ēha dnk̄k̄ lik tobūl il-fvr̄ḥ min dah̄w̄tik li-bāb id-dār*

*ēha fettāḥlik il-ward win-nisrīn wil-azhār*

*ēha bn̄ḥḥārna zazaḥ ū-traiyātna t̄šzil nār*

*ēha sellim timm illi zalēki šār li li li li.*

The drums of happiness played for you since your entrance to  
the door of the mansion;

The roses and the white roses and the flowers opened  
for you;

Our incense burned high, and our chandelier will blaze with fire;  
(God) give peace to the mouth which advised you.

ثريانا for طريانا.

## 12.

ايها اهلا وسهلا بالحلوه اليوم ضيفتنا

ايها اهلا وسهلا بالحلوه اليوم شرفتنا

ايها كنتي غريبه واليوم صرتي كنتنا

ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

*ēha āhel' au-sēhela bil-ḥelwi il-yóm daiḥitna*

*ēha āhel' au-sēhela bil-ḥelwi il-yóm šrr̄f'itna*

*ēha kunti ḡr̄ibi wil-yóm šrti kinnitna*

*ēha beššert fik̄i yā ḥabibit kill zailitna li li li li.*

Welcome to the beautiful one, to-day she is our guest ;

Welcome to the beautiful one, to-day she has honored us.

You were a stranger and to-day you have become our daughter-in-law;

I have given the good news of you, oh beloved of all  
our family.

After the letters ح, خ, ص, ض, ط, ظ, ع, غ, and ق, ى is generally pronounced *ai*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *şêf* and *dêf*; in the Lebanon, *şaiḥ* and *daiḥ*. هالك (contraction of هلكذا) in Beirût is *hêk*, in Northern Lebanon, *haik*.

## 13.

ايها يا بيضة يا غضة

ايها يا سمكة في البحر تلعب بسناسل فضة

ايها حطينا لابوكي من المال تا يرضى

ايها اصلحي بيننا ما عاشت البغضة لي لي لي لي

*êha yâ baida yâ ġudda*

*êha yâ semeki f'îl-baḥr tilzab bi-sinâsil fuḍḍa*

*êha ḥnttêna labûkî min il-mâl tâ yörda*

*êha ôselḥi bênnâ ma zâšit il-buġḍa lî lî lî lî.*

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

*Songs in honor of the bridegroom.*

## 14.

ايها شوها العريس اللي حبه بيت حماه

ايها كبيرهم وزغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكثر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

*êha šû hel-zarîs ilî ḥebbâḥ bêṭ ḥmâḥ*

*êha kebîrhum û-egġîrhum wḥkazû bi-ḥawâḥ*

*êha kâl il-zarîs ana ḥobbêthum aktar*

*êha nizlû zala kullî aḥla min is-sukkûr lî lî lî lî.*



What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart sweeter than sugar."

for the classical *العروس* *ha al-ʿarīs* *زغيرهم* *zağīrahim*.  
صغيرهم *ṣağīrahim*.

15.

ايها حلت الصلاة حلت الصلاة

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشّر ميّمته

ايها تكّلل عريسنا اكليل الهنا لي لي لي لي

*ēha ḥallit iṣ-ṣala ḥallit iṣ-ṣala*

*ēha wirtefazit in-nejmi fōḳ buwāb il-zōlya*

*ēha yā mīn yebēššir mēmtū*

*ēha tekollel zarīsna eklīl il-hena lī lī lī lī.*

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown  
of happiness.

صلاة *ṣala* for *صلاة* *ṣala*. *ميّمته* *mīmta* for the diminutive *أميّمه* *amīmha*. The verb *تكّلل* *tekollel* has come to mean simply "to be married" (see Wortabet).

*Miscellaneous songs at weddings.*

16.

Song to the bridegroom's family.

ايها عصفور عا الدايه بلبل يترغل له

ايها اخدين بنات الاصيل الله يسهّلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسوى عسكرك كّله لي لي لي لي

*ēha zaṣfār zād-dālyi bilbul yitorjillū*

*ēha āḥḍīn bināt il-aṣāyil ulla yesehhilhum*

*ēha ana lerāḥ lis-sultān zabd il-ḥamīd ū-killū*

*ēha wḥza min zarūsitna btiswa zaskarak killū lī lī lī lī.*

A bird on the vine, a nightingale will sing for him;

(You are) taking the daughters of the nobles, may God help them.

Let me go to the Sultān Zabd il-Ḥamīd, and say to him,

“A glance from our bride is worth the whole of your army.”

*يترغل له*: the root *رغل* seems to be derived from the classical form *رغد*, which has the same meaning. When a pronoun occurs with the preposition *ل*, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the *غ* is pronounced without the *šedda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the *l* of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

## 17.

Song for the priest.

ايها يا خورينا يا لابس

ايها يا سكر الياابس

ايها يا معمد الصبيان

ايها يا مكلد العرايس لي لي لي لي

*ēha yā ḥūrīna yā lābis*

*ēha yā sukkor il-yābis*

*ēha yā mazannid is-subyān ēha yā mekēllil il-zarāyis lī lī lī lī.*

Oh our priest, oh well-dressed one,

Oh dried sugar;

Oh baptizer of the boys,

Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

## 18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربّي خليهم  
 ايها يلعبوا بالسيف والترس قدام باب علاليهم  
 ايها اطلّ من الشباك امهم وتناديهم  
 ايها وتصرخ بالصوت يا ربّي خليهم لي لي لي لي

*ēha aḫūtī arbaḥ arbaḥ yā rabbī ḥallīhum*  
*ēha yilzabū bis-sēf wit-tōrs qaddām bāb ʿalālīhum*  
*ēha itṭull min iṣ-šibbāk immhum witnādīhum*  
*ēha ū-tiṣrōḥ biṣ-ṣaut yā rabbī ḥallīhum lī lī lī lī.*

My brothers are four, four, oh Lord, preserve them;  
 They play with the sword and the shield before the door  
 of their upper chambers.  
 Their mother looks from the window and calls them,  
 And cries out, Oh Lord, preserve them.

اطلّ for تطلّ. Cf. Littmann p. 22, No. 77.

## 19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلمّه  
 ايها اجي ورد الجوري لخدمته وشمّه  
 ايها سموا يا بنات سموا  
 ايها تعلموا يا شباب لعب الجريد منه لي لي لي لي

*ēha ḫaiyī iz-zǧīr drās ij-jūḥ bilimmū*  
*ēha ija ward ij-jūrī li-ḥdemptu ū-šemmū*  
*ēha semmū yā bināt semmū*  
*ēha tazallemū yā šebāb lözb ij-jerīd minnū lī lī lī lī.*



A *drâz* of cloth will cover my small brother;

The roses of Bengal came to his service, and he smelled them.

Pronounce the name of God, oh maidens, pronounce the name of God.

Learn from him, oh youths, the play of the sticks.

A *drâz* is about 26 inches. **سموا**: to pronounce the name of God is to guard against the influence of the Evil Eye. Cf. Dalman p. 186. **لعب الجريد**: a game in which the players throw short light spears at each other. Sometimes played on horseback.

## 20.

A girl's song for her two brothers.

ايها اخوتي تنين ملى تنين  
ايها يا حبة اللولو على الجبهتين  
ايها لما راحوا لعند افنديهم وحكوا ها الكلمتين  
ايها تغامزوا الحكام وقالوا ها الشباب من اين لي لي لي لي

*êha aḥûtî tnén millî tnén*

*êha yâ ḥabbt il-lâlû zalaʿj-jibhetén*

*êha limma ráhû lazönd efendihum û-ḥakû hel-kilmten*

*êha tejâmazû il-ḥekkâm û-kâlû ḥeš-šebâb mnén li li li li.*

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,

The governors exchanged looks, and said, "Whence these young men"?

## 21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلكم قولوا  
ايها شو ها الشاب الظريف ومزينه طوله  
ايها تمه خاتم ذهب محبوبك بلولو  
ايها عقبال امه وختياته يزلغطوا له لي لي لي لي

*ēha kālū yā nās killkum kālū*  
*ēha šū heš-šebb iz-zarīf' ū-mzēnū ṭālū*  
*ēha timmū ḥātim deheb maḥbāk bi-lālū*  
*ēha zḥḥbāl immū ū-ḥaiyātū yizḥlḡuṭālū lī lī lī lī.*

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his  
 height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

Cf. Littmann p. 18, No. 39; p. 63, No. 11.

## 22.

Song for a small boy named ʒādīl.

ايها عادل زغير عا بسط الحرير يمشي  
 ايها كفف حننا صبيعه زبد محشي  
 ايها سألت رب السماء والواحد العرشي  
 ايها كان القمر بالسماء شو نزله يمشي لي لي لي لي لي  
*ēha ʒādīl zḡaiyḡr zā bust il-ḥarīr yimšī*  
*ēha keffū mḥanna ṣḡbīzū zebed meḥšī*  
*ēha se'elt ṛabb is-semū' wil-wāḥid il-ʒaršī*  
*ēha kān il-ḡamḡr bis-semū' šū nézzelū yimšī lī lī lī lī.*

ʒādīl is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are  
 smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one  
 of the throne);

“The moon was in the heavens, what brought it down to  
 walk?”

Henna is put on the hands as a sign of rejoicing.

## 23.

Song for the guests while food is being served.

ايها صحتين وصحة  
 ايها اربع عوافي معها  
 ايها اربع غراير سمس  
 ايها على كل حبه صحة لي لي لي لي لي  
*ēha ṣḡṡṡīn waṣḡḡḡḡ*  
*ēha arbʿ awāfi ma'ēha*  
*ēha arbʿ ḡraiir sams*  
*ēha ʿalī kull ḡḡḡḡ ṣḡḡḡḡ lī lī lī lī lī.*

*ēha ṣaḥḥtēn ū-ṣaḥḥa*                      *ēha arbaṣ zawāfī mazha*  
*ēha arbaṣ ḡvráyr simsun*                *ēha zala kill ḥobbi ṣaḥḥa lí lí lí lí.*

A double health and a health,            And four healths with it;  
 Four sacks of sesame,                      For every grain a health!

غرايم: 1 ḡvrári=12 midds, or 216 litres.

Cf. Jessup p. 329, Littmann p. 23, No. 95.

## 24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب  
 ايها يا شمع مكّة وضو القمر عا الدرب  
 ايها باعت لك السلطان يا سميع القلب

ايها اقتل واشنق وعلق المشنقه عا الدرب لي لي لي لي لي

*ēha yā ḥwāja buṭrus yā sēfēn yóm il-ḥarb*

*ēha yā šemaz mekki ū-dau il-ḡmwr zād-derb*

*ēha bāzōtlak is-sultān yā seǰīz il-ḡllb*

*ēha öktul wishnuḡ ū-zallik il-mešnaḡa zād-derb lí lí lí lí.*

Oh Ḥwāja Buṭrus, oh two swords in the day of war,

Oh candles of Mekka, and light of the moon on the road!

The Sultān is sending (word) to you, oh upright of heart,

“Kill and hang and erect gallows on the road.”

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.<sup>1</sup>

## 25.

Song for a young unmarried woman.

حملت ستّ الصبايا                      حملت بدّها تروح

حملت من دار ابوها                      والغطا الابيض يلوح

غراب البين اجى وراها                      قال بلاها ما بروح

يا بيها حلوف عليها                      بنتك ما تخليها تروح

وحياة بي . . . . . عا الدار ما بقى لي رجوع 5

<sup>1</sup> See Dalman p. 316.



<i>ḥømmelit sitt is-ṣubáya</i>	<i>ḥømmelit biddha tráh</i>
<i>ḥømmelit min dár abáha</i>	<i>wil-ǧwta il-abyad yiláh</i>
<i>ǧvráb il-bén ija weráha</i>	<i>ḵál beláha ma bráh</i>
<i>yá béha ḥláf zaléha</i>	<i>bintak ma thollíha tráh</i>
<i>wá-ḥayát béyī . . .</i>	<i>zā'd-dár ma bḵálī rejáz. 5</i>

The princess of the maidens is ready (lit. has packed);  
ready and she wishes to go;

Ready (to go) from the mansion of her father,  
and the white veil gleams (about her).

The Raven of Death came before her,  
he said, "Without her I shall not depart."

Oh her father, swear for her,  
that you will not (lit. do not) let your daughter go.

"By the life of my father,  
for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady."  
احلف for حلوف.

## 26.

Song for a young woman.

على آيش بندبك يا نعدوعتي	تحت فَيّ الجوز بضو القمر
كيف بندبك وبيك غايب	والشمع بجيبته وما عطاني خبر
<i>talḥ fēy ij-ǧōz bi-dau il-ḥōmnr</i>	<i>taḥt fēy ij-ǧōz bi-dau il-ḥōmnr</i>
<i>wiṣ-šemaz bi-jébtū ā-má zaṭānī</i>	<i>ḥōmnr.</i>

Why must I mourn you, oh my delicate one,  
under the shade of the walnut-tree, in the light of the moon?  
How shall I mourn you and your father absent;  
and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا كوكب بقندیل فضّه	يا ست ساره يا وردة مغضّه
الاخوه بفراقك ما بترضي	يا جرجي سرع للحكيم جيبه
يا قمع الزبد مع البنات	يا ست ساره يا سكر نباتي
متلك ما تجيب الوالدات	يا ست ساره يا غبنك تموتي

*yâ sitt sâra yâ wördi mwgudḏa*  
*yâ kaukeb bi-ḡandil fuḏḏa*  
*yâ jörjî sraz lil-ḡakîm jîbû*  
*il-öḡwi bi-frâḡik ma btörda*  
*yâ sitt sâra yâ sukkar nebâtî*  
*yâ ḡumîz iz-zebed maz il-binâtî*  
*yâ sitt sâra yâ ḡubnik tmâtî*  
*mitlik ma tjîb il-wâldâtî.*

Oh Sitt Sâra, oh fresh rose,

oh star in a silver lamp!

Oh Jörji, hasten to the doctor, and bring him ;

the brothers will not consent to your departure.

Oh Sitt Sâra, oh sugar-candy,

oh cruse of perfume among the maidens ;

Oh Sitt Sâra, oh the affliction for you to die!

The mothers will bear no more like you.

ست : see note to No. 25. اسرع for سرع.

28.

Song for a married woman, who died in childbirth.

تابته طالعه بطقمها الكشميري  
 لابسه الحاتم بايد اليمين  
 طالبه ابوها بدّها تقشعه  
 خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها  
 شف لي ها العروس وشو سخونتها  
 شف لي يا قمر ان كانها طابت  
 وان كان مانت يا دل ميمتها

*tābti tālza bi-tnkmha il-kašmīrī*  
*lābsi il-ḥātīm bīd il-yāmīnū*  
*tālbi abāha biddha tikṣāzū*  
*ḥāyijī min il-mót min ḥāl it-tokīlī*  
*wišrik yā kmm̄r min fók ḥārūtha*  
*šiflī ḥel-zarūs ū-šū šhūnūtha*  
*šiflī yā kmm̄r in kánha tābit*  
*win kán máttit yā dill mēmútha.*

Tābti is ascending in her Cashmere dress ;  
 wearing the ring on her right hand.  
 Seeking her father, she wishes to see him ;  
 she fears death, and the dismal (lit. heavy) state.  
 Rise, oh moon, over her house ;  
 see for me this bride, and what is her sickness ;  
 See for me, oh moon, whether she recovered ;  
 and if she died, oh the affliction of her mother !

29.

Song for a married woman.

حلي بشعرك يا عروس حلي  
 حلي بشعرك يا مستنظرة الحني  
 حلي بشعرك لأمك قولي لها  
 يا أمي للموت ما حلي  
 لمي فساطينك حاج مدررة  
 يا مشيتك بالدار كرج وغندرة  
 يا مشيتك بالبیت سبح الخالقك  
 وبتوب صيني زايرة المقبرة



*hellī bi-šazarik yā zarūs hellī*  
*hellī bi-šazarik yā mustanzira il-hennī*  
*hellī bi-šazarik la-immik kūlilha*  
*y'immī lil-mōt ma hollī*  
*linmī fsāṭīnik hāj mlārdara*  
*yā mešitik bid-dār karj ū-jmndara*  
*yā mešitik bil-bēt subh il-hālkik*  
*ū-bi-tōb šinī zāira il-makbara.*

Loose your hair, oh bride, loose it,  
 loose your hair, oh you who are expecting the henna ;  
 Loose your hair, say to your mother,  
 "Oh my mother, it is not time for death."  
 Gather your dresses, better than that they should be scattered.  
 Oh your walking in the mansion is dainty and elegant ;  
 Oh your walking in the house is praise for your Creator,  
 and in your dress from China you are visiting the cemetery.

## 30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه  
 قومي واجهي بيك جايب لك سبع طقومه  
 سبع طقومه من الجداد تلبسيهم عا العياد  
 يا امها فكي الحداد شحي بنتك هون  
*kāmī yā bintī kāmī ma hollik li-hen-nōmī*  
*kāmī wājhi bēyik jāyīblik sebaz ṭqūmī*  
*sebaz ṭqūmī min ij-jedād tilbsihum zāl-zayād*  
*yā imma fkkī il-haddād šahhī bintik hōni.*

Rise, oh my daughter, rise, it is not time for this sleep ;  
 rise, meet your father, who is bringing you seven dresses ;  
 Seven new dresses, and you will wear them for the feasts.  
 Oh her mother, take off the mourning, your daughter is  
 here.

هون for هونا. Both pronunciations *hōn* and *hōni* are com-  
 mon.

## 31.

Song for a young woman named Lamís.

يا لَمِيس يا صَبِيَّة	يا لَمِيس يا صَبِيَّة
شَو بَتْرِيدِي يا صَبِيَّة	يقول البَوَّاب حَيْدِي
شَو بَتْرِيدِي يا صَبِيَّة	يقول البَوَّاب حَيْدِي
عَلَى العِيَاد اسوار بايدي	بَرِيد ما رادوا الصبايا

*yá lamís yá ṣḥbīyi*  
*yekūl il-būwāb ḥādī*  
*yekūl il-būwāb ḥādī*  
*brīd mā rādū iṣ-ṣḥbāya*

*yá klūb ij-jauherīyi*  
*šū bitrīdī yá ṣḥbīyi*  
*šū bitrīdī yá ṣḥbīyi*  
*zala'l-ṣayād iswār bīdī*

Oh Lamís, oh young woman,

oh essence (lit. hearts) of the jewels.

The door-keeper will say, "Go away ;

What do you wish, oh young woman ?"

The door-keeper will say, "Go away ;

What do you wish, oh young woman ?"

"I wish what the young women desired,

for the feast-days, a bracelet on my hand."

## 32.

Song for a young woman named Tābti.

لبسك حرير ومحارمك كتان	سلامتك يا ام العيون الدبلانة
شبه القمر الهال بنيسان	هادي تابتة وخالقي ازا تبدلت
لبسك حرير ومحارمك وردية	سلامتك يا ام العيون اللوزية
شبه القمر ولو هال بالصيفية	هادي العروس وخالقي لو تبدلت

*salāmtik yá imm il-ṣayán id-diblāni*  
*libsik ḥarīr ū-mḥārmik kittāni*  
*ḥēdī tābti wa-ḥālkī iza tbēddelīt*

*šibi 'l-ḥamr il-hāll bi-nīsāni*  
*salāmtik yá imm il-ṣayán il-lauziyi*  
*libsik ḥarīr ū-mḥārmik wōrdīyi*  
*ḥēdī'l-ṣarās wa-ḥālkī lau tbēddelīt*

*šibi 'l-ḥamr ū-lau hall biṣ-ṣaifiyi.*

Peace on you, oh mother of the languishing eyes;  
 your dress is of silk, and your handkerchiefs are of  
 linen.

This is Tâbti; by my Creator, if she is dressed,  
 she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;  
 your dress is of silk, and your handkerchiefs are  
 rose-colored.

This is the bride, and by my Creator, were she dressed,  
 she would be like the moon, were it to appear in  
 the summer.

سلامتك (lit. your peace) is the salutation used to a sick per-  
 son, who answers, *اللّٰه يسلمك* or *اللّٰه يسلم عمرك* or simply  
*سلم عمرك*.

## 33.

A second song for Tâbti.

يا تابته شعرك هجوع  
 بحياة بيك يا عروسي عودي  
 وحياة بي ما بقيت بعاد  
 درب المقابر للرجوع مقلوبه

*yâ tâbti šazarik mejzûd bihyât bêyik yâ zarûsî zûdî*  
*wahyât bêyî ma baqît bazâwid derb il-makâbir lir-rejûz maqlûbî.*

Oh Tâbti, your hair is curled;  
 by the life of your father, return, oh my bride.  
 “By the life of my father, I cannot return;  
 the road to the graves is impossible (lit. reversed)  
 for returning.”

The next four songs were composed in memory of Halil Hair  
 Vlla, who was a doctor in the British Army, and died in the  
 Sudân.

## 34.

يا حكيم عا ستهبول ودينا  
 للسُلطان عبد الحُجيد ودينا  
 للسُلطان عبد الحُجيد ولسبعه  
 يجوا هنّ فيك يعزونا  
 [ملوك]



<p>راج حكيم العساكر          دشروها على البيادر          5 لدار بيته ميّلوها          بسوقك والدكاكين          مراكب رست عا المينا          يلبق لدرعائه          عبيد يلعبوا بالسيف قدّامه</p>	<p>صاح ديك العرش باكي          طلّعوا الحمرا لجموها          طلّعوا الحمرا لجموها          يا سودان خنتينا          يا بيته لاتيهم          ضرب السيف كلّه          سيدي قاصد الحمرا لهرجها</p>
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*yā ḥakīm zā stambāl woddēna  
 lis-sultān zabd il-mejīd ū-lis-  
 sebaz mlūk*

*ṣāḥ dīk il-zarš bākī  
 ṭollazū il-ḥamra lejamāha  
 ṭollazū il-ḥamra lejamāha  
 yā sūdān ḥintina  
 yā bēyū lākīhum  
 dnr̄b is-sēf killū  
 sīdī kāsīd il-ḥamra li-herjha*

*lis-sultān zabd il-mejīd woddēna  
 yijū ḥinni fik yazzāna*

*rāḥ ḥakīm il-zasākīr  
 deššerūha zala'l-biyādīr  
 li-dār hēyū mēyelāha  
 bi-sākīk wīd-dikkākīn  
 mrākīb resit zāl-mīna  
 yillb̄k li-dīrānū  
 zabīd yīl̄zabū bis-sēf knddāmū.*

Oh Doctor, we have sent to Constantinople,  
 to the Sultān Zabd il-Mejīd have we sent;  
 To the Sultān Zabd il-Mejīd and to the seven kings;  
 they will come, they will comfort us for you.  
 The cock of the heavens crew, weeping;  
 the doctor of the troops has gone.  
 Bring forth the bay mare, bridle her;  
 let her go to the threshing-floors.  
 Bring forth the bay mare, bridle her;  
 to the mansion of his father, take her.  
 Oh Sudān, you have mocked us,  
 in your market, and in your shops.  
 Oh his father, meet them,  
 the ships have anchored in the harbor.  
 The beating of the sword, all of it  
 befits his arms;  
 My lord wishes the bay mare to caracole.  
 Servants will play with the sword before him.

L. 2: هم for هين. L. 4: لجموها for لجموها.

35.

نص ساعه وقفوني  
 تا يجوا يورّعونني  
 ويحملوا عني المصاعب  
 خاطرک يا امي الحنونه

*yā rʔākī hemelānī*  
*tā yijū kull il-kḥrāyib*  
*tā yijū kull il-kḥrāyib*  
*bazdʔllī bid-dār sāza*

يا زفاتي حملوني  
 تا يجوا كل القرايب  
 تا يجوا كل القرايب  
 بعد لي بالدار ساعه

*nusṣ sāza wkkḥfūnī*  
*tā yijū yuveddazūnī*  
*ū-yéhemelū zannī 'l-muṣāzib*  
*ḥātrik yā immī il-ḥanānī.*

Oh my comrades, carry me,  
 for a half hour, raise me;  
 Till all the relatives shall come  
 till they come and bid me farewell;  
 Till all the relatives shall come,  
 and shall bear the troubles from me.  
 I have still an hour in the mansion;  
 farewell, oh my compassionate mother.

L. 1: *حملوني* for *احملوني*. *نص* for *نصف*. L. 2: *كل* is pronounced either *kull* or *kill*.

36.

مصيبه وحلت علي  
 كان لها البين صايب  
 يا امي وابكي علي  
 الموت ما فيه شماته  
 5 كان خي ورفيقاتي  
 يا خليل يا عيني  
 دشروني بالغرابيب  
 والبسوا برائع علي  
 وقولوا للميبه الحزينه  
 10 يا ملاك الحارس يا عيني

يا خي وارفض لي  
 هي مصيبه من المصايب  
 قوموا نوحوا يا قرايب  
 ابكوا علي يا اخواتي  
 اخر مده من حياتي  
 وصاروا يصيحوا بالصوات  
 كيف صارت ها المصايب  
 قوموا نوحوا يا قرايب  
 شيلوا عن قلبي الضيم  
 يا العدرا تسلميني

<i>yá haiyī wörkuḍ léyī</i>	<i>məşībi ū-ḥnllit zaléyī</i>	
<i>hī məşībi min il-məşáyib</i>	<i>kân leha il-bên şáyib</i>	
<i>ḵámū náḥū yá ḵpráyib</i>	<i>yá immī wibkī zaléyī</i>	
<i>ibkū zaléyī y' aḥwátī</i>	<i>il-mót ma fīh šemátī</i>	
<i>vḥmr middi min ḥayátī</i>	<i>kân haiyī wrfīkátī</i>	5
<i>ū-şārū yeşīḥū biş-şwátī</i>	<i>yá ḥalīl yá zainéyī</i>	
<i>ḵif şárit hel-məşáyib</i>	<i>dişşerūnī bil-ḡpráyib</i>	
<i>ḵámū náḥū yá ḵpráyib</i>	<i>wīlbisū berákiz zaléyī</i>	
<i>şilū zan ḵolbī id-daimi</i>	<i>ū-ḵálū lil-mēmi il-ḥozīni</i>	
<i>yá 'l-zadra tsellemīnī</i>	<i>yá melák il-ḥáris yá zainéyī.</i>	10

Oh my brother, hurry to me;  
     a woe has fallen upon me.  
 It is a woe of woes;  
     death was descending (to be added) to it.  
 Rise, lament, oh relatives;  
     oh my mother, weep for me;  
 Weep for me, oh my sisters.  
     death has in it no rejoicing.  
 The last part of my life,  
     my brother and my comrades were (present);     5  
 And they began to cry out with their voices,  
     “ Oh Halil, oh my eyes!”  
 How did these woes arise?  
     They left me in the foreign lands.  
 Rise, lament, oh relatives,  
     and put on black veils for me.  
 Lift the trouble from my heart,  
     and speak to the sad mother.  
 Oh Holy Virgin, receive me;  
     oh Protecting Angel, oh my eyes!                     10

In several places, the conjunction *wa* has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: “Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني is a term of endearment. The plural عيون is also used in the vernacular.



37.

تندفن تحت التراب  
فراقهم هدهد قوامي  
مات عنتر ابو الشباب  
كان يسوى الف راجل  
5 دق عا شريط الرباب  
حين ما اجوا يودّعوني  
في بعدهم سليوني  
عا القبايب والنسايب  
في بلايي دشروني  
10 اه يا عمى عيونى

*ḥaiḥ yá ḥelū iṣ-šawārib*  
*il-môt hedhed zazāmī*  
*mīn bazdū yešil kṃwāmī*  
*māt zantar abū'l-merājil*  
*yá ḥaiyī wörkuḥ zājil*  
*dāb kṃlbī ū-zayūnī*  
*il-môt frāk il-ḥebāyib*  
*il-môt frāk il-ḥebāyib*  
*āh min ōzm il-mṣāyib*  
*fī blāyī atrakānī*  
*šāḥit il-imm il-ḥmānī*

حيف يا حلو الشوارب  
الموت هدهد عزامي  
مين بعده يشيل قوامي  
مات عنتر ابو المراجل  
يا حى واركض عاجل  
داب قلبي وعيوني  
الموت فراق الحبايب  
الموت فراق الحبايب  
اه من عظم المصايب  
في بلايي اتركوني  
صاحت الام الحنونه

*tindefin taht it-trāb*  
*frākhum hedhed kṃwāmī*  
*māt zantar abū'š-šebābī*  
*kān yiswa elf rájil*  
*dikḥ zā šerit ir-rebāb* 5  
*ḥin ma ijū yuweddazūnī*  
*fī bazadhūm selyūnī*  
*zā'l-kṃrāyib win-nesāyib*  
*fī blāyī deššerānī*  
10  
*āh yá zama zayūnī.*

Alas, oh handsome (possessor) of the moustaches,  
that you should be buried under the earth.

“Death destroyed my strength,  
their departure has taken away my support.”

Who after him will bear my burden ?

Zantar, chief (lit. father) of the youths, has died;

Zantar, father of courage, has died;

he was worth a thousand foot-soldiers.

“ Oh my brother, run quickly,  
 pluck the string of the *rebâb*. 5  
 My heart and my eyes melted  
 when they came to bid me farewell.  
 Death is the departure from the loved ones;  
 in their distance they forgot me.  
 \* Death is the departure from the dear ones ;  
 (the trouble falls) on the relatives and the loved ones.  
 Ah! the heaviness of the woes !  
 In my trouble they left me,  
 In my trouble they forsook me.” 10  
 The compassionate mother cried,  
 “ Oh the blindness of my eyes!”

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *Šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named *Sazîd*.

38.

طاب النوم في عينيك وجربها الطقومة عليك لا طول غيباتك قد يش حزنناين عليك <i>hâjj nâyim yâ zarîs</i> <i>kâm uṭlaz zâ'l-hâra</i> <i>kâm uṭlaz bihyâtak</i> <i>lau bitšâf hayâtak</i>	حاج نايم يا عريس قوم اطلع عا الحارة قوم اطلع بجياتك لو بتشوف خياتك <i>tâb in-nóm fî zainék</i> <i>û-jerrîb heṭ-tokûmi zalék</i> <i>la ṭawîl jaibâtak</i> <i>knddêš heznânîn zalék.</i>
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Enough sleeping, oh bridegroom;  
 the sleep was pleasant in your eyes.  
 Rise and go up to the house,  
 and try on this raiment.  
 Rise and go up in your strength;  
 do not prolong your absence.  
 Were you to see your sisters,  
 (you would know) how grieved they are for you.

L. 3: *طول* for *تطول*. *غيباتك* for *غيبتك*.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها  
 من يوم الرحلة يا عريس نحنا بوابها بالنييل صبغناها  
 [الزين]

يا سعيد بنتك شتافت ليك بدها تشوف شو جار الزمان  
 [عليك]

يا سعيد لا طول غيابتك ان طولت امك بتكزن عليك  
 سعيد هجيتك لحارتك الزينه يا ما احلى الطقومه معلقين  
 5 يا ما احلى سعيد وهجيتك ولتو على العياد والشعانين  
 [على البيت]

*il-hāra yā saʿīd hnjērnhā*  
*min yóm ir-raḥli ū-ma dnḥvlnāha*  
*min yóm ir-raḥli yā zarīs iz-zēn*  
*naḥna buwābha bin-nīl ṣbvḡnāha*  
*yā saʿīd bintak štākīt lēk*  
*biddha tšūf šū jār iz-zmān zalēk*  
*yā saʿīd la ṭawwīl ḡiyābtak*  
*in ṭawwīl immak bteḥzōn zalēk*  
*saʿīd mejītū li-ḥārtū iz-zēni*  
*yā mā ḥla it-ṭvḡāmi mʿallvḡkīni* 5  
*yā mā ḥla saʿīd ū-mejītū zalaʿl-bēt*  
*ū-lennū zalaʿl-ṣayād wiš-šaʿzānīni.*

The house, oh Saʿīd, we have forsaken  
 from the day of (your) departure, and we have not  
 entered it;

From the day of departure, oh handsome bridegroom,  
 we have painted its doors with indigo.

Oh Saʿīd, your daughter has craved you;  
 she wishes to see how time has changed (lit. oppressed)  
 you.



(There will be) a return of Saẓīd to his beautiful house.

Oh how splendid are the costumes which are hung up! 5  
Oh how handsome is Saẓīd, and (how good) his return to the  
house;  
at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيابتك of No. 38, and غياب of No. 40.

40.

لا ترغرف فوق راسه يا غراب      لا تخبرني عن موت الشباب  
خبروا سعيد قام من سخنته      بتنتظره امه لحد الغياب  
يا سعيد يا ابو زنون مبرومه      كفيتك حرير وعقالها رومي  
كفيتك حرير وعقالها شكلين      وبكيتك حتى عميت عيوني

*la trnfrif fók rásū yá ġpráb*  
*la thbbórnī zan mót iš-šebáb*  
*ħbbrū saẓīd ħám min suħntū* -  
*btuntuzrū immū la-ħadd il-ġiyáb*  
*yá saẓīd ya'bū zenād mabrúmi*  
*keffítak ħarír ū-zaḳálha rúmi*  
*keffítak ħarír ū-zaḳálha šiklén*  
*ū-bkítak ħitta zomyit zayúnī.*

Hover not over his head, oh raven (of death),  
inform me not of the death of the youths;

Say that Saẓīd has recovered from his sickness.

His mother will wait for him until the setting of the sun.

Oh Saẓīd, oh father of the corded arms,

your *keffiyi* is of silk, and its *zaḳál* is Grecian;

Your *keffiyi* is of silk, and its *zaḳál* is of two materials.

I wept for you until my eyes were blinded.

L. 3: The *keffiyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *zakál*, which is much like a piece of rope, going twice around the top of the head. L. 4: حتى is pronounced either *hutta* or *hitta*.

## 41.

كنت قاعده شفت الغراب لاني يا ربّي خبّرني خبر شافي  
خبّروا امّه لسعيد طاب يا غبنه يكون تحت التراب غافي

*kunt kázödi šift il-ğvráb láfī*  
*yá rabbī ḥubbirni ḥubur šáfī*  
*ḥubbrū immū li-sazīd tab*  
*yá ġobnū yikān taḥt it-tráb ġáfī.*

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Saẓīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

## 42.

Song for a physician of Bḥamdūn.

	وانتقل لايدة اليمين	خشخش الباكور بايده
	والذهب للخيالين	رزة الباكور فضّه
	والحمام منها يطير	حارة سيدي ها العاليه
	والعسل منه يسيل	يا دسته ها المبيض
5	يا لجامه باربعين	يا حصانه ها الحنجل
	واليوم فقد منا كبير	باشت العربان علينا

*ḥwšḥwš il-bākūr bidū*  
*ruzzit il-bākūr fuḍḍa*  
*ḥārit sūdī hel-zālyi*  
*yá destū hel-mbaiyūḍ*  
*yá ḥṣānū hel-mḥūnjel*  
*bāšit il-zarbān zālēna*

*wintakḥl lidū il-yāmīn*  
*wid-deheb lil-ḥaiyālīn*  
*wil-ḥamām minnha yiṭīr*  
*wil-zasel minnū yisīl*  
*yá lḡāmū barbazīn*  
*wil-yōm fuḡid minna kebīr.*

5

The staff jingled in his hand  
 and he transferred it to his right hand.  
 The hook of the staff is of silver,  
 and the gold is for the horsemen.  
 The house of my lord is this high one,  
 and the pigeons fly from it.  
 Oh his copper kettle, (which was) this tinned one,  
 and the honey flows from it.  
 Oh his horse, this white-footed one!  
 Oh his bridle, (which cost) forty piastres! 5  
 The Arabs have descended on us,  
 and to-day a great man has been lost from us.

L. 1: باکور is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in فُقد, is rare.

## 43.

Song for a young man.

شخّه بالعلّيّه	لا تقولوش العريس مات
بتخته والناموسيه	يا اخته فريشي له
ومنفوت العريس للعلّيّه	يا بيّه قوم تا نلاقيهم

*la tkūlāš il-zarīs māt*  
*yā ōhtū frišīlū*  
*yā bēyū kām tenlākīhum*

*šahhū bil-zalliyi*  
*bi-tūhtū win-nemūsīyi*  
*ū-minfauwit il-zarīs lil-zalliyi.*

Do not say the bridegroom died ;  
 here he is in the upper chamber.  
 Oh his sister, prepare the bed for him,  
 the bedstead and the mosquito netting.  
 Oh his father, rise, that we may meet them,  
 and we will take the bridegroom into the upper  
 chamber.



## 44.

Song for a man.

وخلي الصدر يتهوا	يا بُستِ اعمل له العمليّة
وشال لي ضلعين من جوا	بُستِ عمل لي العمليّة
يا عتير تكوّ	جابوا مكاوي وقالوا
وان كان المرض جوا	شو بيعمل الكي

<i>yâ bust aẓmillû il-ẓamelîyi</i>	<i>û-ḥallî iṣ-ṣḍr yithauca</i>
<i>bust ẓamelî il-ẓamelîyi</i>	<i>û-šällî ḍlazaïn min jauca</i>
<i>jâbu mkâwî û-kâlu</i>	<i>yâ ẓatîr tekauca</i>
<i>šû byazmil il-kéy</i>	<i>win kân il-marrad jauca.</i>

Oh (Dr.) Post, perform on him the operation,  
and let the chest take in air.

Post performed for me the operation,  
and removed for me two ribs from inside.

They brought a branding-iron and said,  
"Oh poor man, brand yourself."

What will the branding avail,  
if the disease is inside?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

## 45.

A mother's song for her dead child.

لروح للقبر هدّ اساساته  
وقول للقبر لي عندك حبيب هاته  
ردّ عليّ القبر من جوات اساساته  
قال حبيبك بلي وتخت عظاماته

*lerāḥ lil-ḳabr ridd asāsātū*  
*ū-ḳāl lil-ḳabr lī zandak ḥabīb hātū*  
*rndd zālēyī il-ḳabr min jawrāt asāsātū*  
*ḳāl ḥabībik bilī ū-tḥḥit zaḍāmātū.*

Let me go to the grave, and destroy its foundations,  
 and say to the grave, "You have my dear one,  
 give him up."

From inside its foundations the grave answered to me;  
 it said, "Your dear one has rotted, and his bones  
 have decayed."

L. 1: هدّ and قول for اهدّ and اقول.

L. 2: عظاماته for عظاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله  
 سلّمي لي على اولادي بجاه الله  
 سلّمي عليهم وقولي لهم فحنا  
 فترثنا ويجمع جمعنا الله  
 يا نجمة الصبح سيّري بالفلا سيّري  
 وشوفي لي وين راحوا مهبّيني  
 وشوفي لي وين حطّوا حملتّهم  
 والقلب على فرائهم اسود من النيلي

*yā nijmt iṣ-ṣubḥ ṭllī wōrjazī lillā*  
*sellmīlī zāl'ulādī bi-jāh' illā*  
*sellmī zalēhum ū-ḳūlīlhum nahna*  
*fterākna ū-yijmaz jemazna vllā*  
*yā nijmt iṣ-ṣubḥ sīrī bil-felā sīrī*  
*ū-šūfīlī wēn rāḥū meḥebbīnī*  
*ū-šūfīlī wēn ḥṭṭū ḥamūlīthum*  
*wil-ḳalb zala frākhum aswad min in-nīlī.*

Oh star of the morning, peep out and go back to God ;  
 give my greetings to my children, by the majesty of  
 God ;

Greet them and say to them that we  
 have been separated, but God will gather us together.

Oh star of the morning, move on in the heavens, move on,  
 and see for me where my beloved ones went,

And see for me where they put their burdens.

The heart is darker than indigo at their departure.

L. 1: اطلّي for طلّي. L. 4: for the sake of the rhyme  
 النيل instead of النيل.

47.

ربيتهم مثل دود القزّ رعوانه

وسقيتهم من كفي ودرعاني

لما كبروا شويّه قلت السعد جاني

غراب البين اخدهم وانا الحزينه خلاني

كواني البين بدل الكي كيين

كيين على حاجبي وكيين على عيني

كي العلى حاجبي يا ناس داويته

ما ضامني الا الكي على عيني

يا دودة القبر يا حمرا وخشنه

5 لا تاكلي ديات اولادي وتفكي ازراهم

بتعتري امهم وبتخربي ديارهم

*rbbêthum mitl dâd il-kazz razwânî*

*û-skaithum min keffî û-dirzânî*

*limma kibrû šwaiyi kull is-sazd jânî*

*ğrâb il-bên nhwdhum wana il-hwzîni hwllânî*

*karwânî il-bên bednl il-kéy kēyénî*

*kēyén zala hâjbi û-kēyén zala zainî*



*kēy il-zala ḥājbi yá nās dawētū*  
*ma dāmnī illa'l-kēy zala zainī*  
*yá dādīt il-ḥvbr yá ḥamra ū-ḥuṣni*  
*lá tākli dēyāt ūlādī ū-tfikkī azrārhum* 5  
*bitsatrī immhum ū-bitḥarbī diyārhum.*

I brought them up as delicate silk worms;  
 and gave them to drink from my palm and from  
 my two arms.

When they grew older, I said, "Happiness has come to me."  
 The Raven of Death took them, and left me, the  
 sad one.

Death branded me instead of one brand, two:  
 two brands on my eyebrow and two on my eye.  
 The brand on my eyebrow, oh people, I have soothed,  
 only the brand on my eye pained me.  
 Oh worm of the grave, oh red and harsh one,  
 do not eat the hands of my children, and unfasten  
 the buttons of their clothing. 5

You will make miserable their mother, and will destroy their  
 houses.

#### PROVERBS.

Unless the contrary is indicated, the numbers in the references  
 refer to the numbers of the proverbs in the collections cited.

48.

ما يبقرقع في الدست إلا العظام.

*ma bīqrkiz fī d-dist illw'l-zaḍām.*

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talk-  
 ing. عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفحيح من تحت أمه يصيح.

*id-dīk il-faḥīḥ min taḥt immū yiṣīḥ.*

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burekhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, \*Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبّه ولو كان عبد اسود.

*ḥabībī bhébbū ū-lau kān zabd aswad.*

“I love my dear one, (even) were he a black slave.”

Cf. Barthélemy 40, Burekhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانها صارت طائحه ومليانه.

*kānit il-ḳidri nāḳṣa bētinjāni ṣārit tāfḥa ū-milyāni.*

“The kettle was in need of an egg-plant; it became full and overflowing.”

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الزبار بيعلم الدبّ الرقص.

*iz-ziyār bizallim id-dibb ir-rvḳṣ.*

“The barnacle teaches the bear the dance.”

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللبيب بالاشارة يفهم.

*in il-lebīb bil-ašdra yifhem.*

“If one is clever, by a sign he will understand.”

Cf. Burekhardt 64, 475.

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54.

بحكي معك يا جاره حتى تسمعي يا كته.

*bāhkī mazik yā jāra ḥotta tismazī yā kinni.*

“I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law.”

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, \*Taslîyeh p. 20.

55.

من الدلفه لتحت المزراب.

*min id-delfi li-taht il-mizrâb.*

“From leaking to under the water-spout.”

The meaning is similar to that of our proverb, “Don’t jump from the frying-pan into the fire.”

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لا تقول فول حتى يصير بالمكيول.

*la tḥâl fâl ḥotta yišîr bil-mekyâl.*

“Do not say ‘horse-beans’ until they are in the measure.”

Cf. Baner 84, Burton 83, \*Fâris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطبع ضر ما نفع.

*it-ṭmaz ḍorr mā nefaz.*

“Greediness is poverty, not profit.”



58.

كل ديك على مزبلته صياح.

*kull dīk ʔala mēzbeltū ʕaiyāh.*

“Every cock crows on his own dung-hill.”

Cf. \*Berggren p. 230, Burton 47, Einsler 12, \*Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

امرقت على نهر عجاج ولا تمرقت على نهر هادي.

*imruḳ ʔala nḥwr ʔajjāj ū-lā timruḳ ʔala nḥwr ḥādī.*

“Ford a boisterous river, and do not ford a smooth river.”

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كترة الايادي تحرق الطعام.

*kitret il-ayādī teḥruḳ iṭ-ṭaʔām.*

“Many hands burn the food.”

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

*roḡīf bi-roḡīf ū-lā yibāt jārak jūʔān.*

“Loaf for loaf, and your neighbor will not sleep hungry.”

Cf. Barthélemy 49, Bauer 49, Burton 38, \*Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

*karāmtik yā ʔain tikram merj ʔayūn.*

“For your sake, oh eye, Merj ʔayūn is honored.”

For a man's sake, his friend will be honored. Merj 3ayûn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشرّ على كلمه.

*il-buṭn ʔala liqmi wiš-švrr ʔala kilmi.*

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, \*Berggren p. 187, Burckhardt 312, Burton 179, \*Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

*ʔiṣ yâ kedîš ḥotta yuṭlaz il-ḥašîš.*

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burckhardt 425, Burton 91, Einsler 89, \*Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقبّاض الارواح.

*min hâlik li-mâlik li-ḥabbâd il-ârwâḥ.*

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *hâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَمَّهَا بِتَطَّلِعِ الْبِنْتَ لِأُمَّهَا.

*tubb ij-jerra zala timmha btiṭlaz il-bint lw-immha.*

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, \*Berggren p. 508, Burton 15, \*Fâris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَّافُ حَفِيَانٌ.

*il-hâyik zöryân wis-sikkâf ḥifyân.*

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدِّ رِجْلَيْكَ.

*zala kadd frâšak midd riḷlék.*

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, \*Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصَّ الدَّرْبَ وَلَا كَلَّهَا.

*nuṣṣ id-derb ū-lâ kullha.*

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.



70.

لَمَّا تَحَجَّ الْقِيْقَانُ وَتَرَجَعَ بِلَا سِيْقَانٍ.

*limma thijj il-kīkān ū-tirjaz belā sīkān.*

“When the ravens go on the pilgrimage to Mekka, and return without their legs.”

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فُولِهِ مَسُوسَةٌ حَتَّى يِرْزِقَهَا كَيْيَالٌ أَعْمَى.

*ma fī fūli msausi ḥotta yirziḥa kīyāl azma.*

“There is no wormy horse-bean without (God’s) granting it a blind measurer.”

Even the plainest girl may get married.

مَسُوسَةٌ for مَسُوسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنْيِنٌ مَا بِيَشْبَعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

*tnēn ma byšbazū ṭālib ʿilm ū-ṭālib māl.*

“Two will not be satisfied: the seeker of knowledge and the seeker of money.”

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

بِحَبِّكَ يَا اسْوَارِي مِثْلَ زَنْدِي لِأَنَّ.

*bḥbbak yā iswārī miṭl zindī la’.*

“I love you, my bracelet; like my wrist? No.”

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

*nhfəz zatīkak jdīdak la yibkālak.*

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, \*Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

*ahras zākil ū-lā jāhil nātīk.*

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

اذا فاتك عام ترجى غيره.

*iza fātak zām trejja jāirū.*

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهي القضيبة.

*zkur id-dīb ū-haiyī 'l-kndīb.*

“Mention the wolf and prepare the stick.”

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتّيك.

*örkâb id-dîk ū-šâf la-wên būceddîk.*

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمّون.

*esqîk bil-waʿd yâ kemmûn.*

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. \*Berggren p. 271, \*Boethor p. 222, \*Fâris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتى تاكل ولا تحتاج الزلّ.

*îštúǧil ḥatta tâkul ū-lâ tahtâj iz-zill.*

“Work so that you may eat, and you will not need (to be in) squalor.”

الذلّ for الزلّ.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة احسن من كتيرة الجنود.

*şlâḥ ir-raṣīyi aḥsan min kitret ij-jenûd.*

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.



82.

اضرب الحميره على الحيط اذا ما لزت بيلزق نصّها.

*adrub il-ḥmīri zala 'l-ḥait iza ma lizkit byilzūk nuṣṣha.*

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation  
بيعلم مطرحها *bīzallim mṭrāḥha*, “it will show the place  
(where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, \*Kallius 244, Jewett 41.

83.

كل عنزة معلقه بكرعوبها.

*kull zanzi mʒallaḩa bi-kerzūbha.*

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير إلا الجمّل.

*ma zandū kebīr illā'j-jamal.*

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي علتة بتقتله.

*illī byihfī zōlltū btōqtlū.*

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

ليين قولك بتنحب.

*lēyin qawlak btinhbb.*

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

مات جكي واسترحنا منه رجع قال صباحك باخير يا خالتي.

*māt jihī wisterāhna minnū rijiz kāl ṣbahik bil-hēr yā hāltī.*

“Jihī died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’”

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك باخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʿad ṣbahāk*.

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلق صعبة.

*medārāt il-mithḥllik ṣaʿbi.*

“To treat the irascible man with courtesy is difficult.”

89.

سوات جمل ومستعجل لا يصير.

*sawāk jamal ū-mistazjil lā yišīr.*

“To be the driver of a camel and a hurrier is not possible.”

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

*hisáb il-ḥnql ma ṭuliz zala hisáb il-baidar.*

“The measuring in the field is not the amount at the measuring at the threshing-floor.”

Comparable to our proverb, “Don’t count your chickens before they’re hatched.”

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندي لاء.

*ḥebbak yá suwārī zala ġair zindī la’.*

“I love you, oh my bracelet ; on another’s arm ? No.”

The two forms سوار and اسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

*il-bārūdi il-fūḏiyi ṭḥawwif tñn.*

“The empty gun frightens (as much as) two (loaded ones).”

Cf. Einsler 157.

93.

كل الدروب تودى على الطاحون.

*kill id-drūb twūdī zala’ t-tāḥān.*

“All the roads lead to the mill.”

Cf. Barthélemy 74, Burton 24, \*Fâris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والراد قبل السفر.

*ḥuddir ir-rnfik ḥabl it-ṭwrik wiz-zād ḥabl is-sfvr.*

“Prepare the companion before (taking) the road, and the food before the journey.”



Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاقرع تا يونسنا كشف فرعته وخوفنا.

*jibna il-akraz ta yuwennisna kešef kprzatū ū-ḥawwāfnā.*

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burckhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق.

*nezzil ibnak zala's-sūk ū-šūf mīn yirāfik.*

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

### STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اقبح من  
 زنب. ابو النّوّاس تخبّي تحت الدرج. بعدين مرق الملك.  
 ابو النّوّاس قرص الملك في اجره. الملك طلع وقال شو هادا  
 يا ابو النّوّاس. قال لا تواخزني يا مولاي انا فتكرتك الملكة  
 زييدة. قال له الملك هادا عزز اقبح من زنب.  
 5

*herûn ir-rašîd twlb min abû'n-nûwâs in yaztîh zözör a'bah min zenb. abû'n-nûwâs tehbba taht id-derej. bazdên mrrv' il-melik. abû'n-nûwâs 'rraş il-melik fî ijrû. il-melik twllaz û-'âl šû hêda ya 'bû'n-nûwâs. 'âl la twâhûznî yâ maulâî ana ftikértak il-meliki zbêdi. 'ullû il-melik hêda zözör a'bah min zenb.*

5

Herûn ir-Rašîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime."

5

L. 3: *طلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *فتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كد الليل على  
السطح بعطيك خمس مية ليرا بشرط انك ما بتتدقا. كانت  
ليلة برد قارصة. نام الرجال. لما طلع الضو راح الرجال  
ل عند الملك. قال له الملك شوشفت في الليل. قال له ما  
شفت شي الا قنديل من بعيد. الملك قال فسد الشرط.<sup>5</sup>  
ما عطاءه شي. ابو النواس كان حاضر. ثاني يوم قال له  
للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط.  
الرجال قال نعم. راح ابو النواس ل عند الملك. قال له اليوم  
كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح  
ابو النواس قال لمرته حضري لي اكل. اخذ الاكل للبرية<sup>10</sup>  
وعلق الطنجرة في السجرة والملك كان ناظر الاكل. قال  
للعسكر انا جاعت. طلع شاف الطنجرة معلقه في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل  
فوق والنار تحت. ابو النّوّاس قال كيف بيتدفا الرجال اذا كان  
شاف الضومن بعيد. قال الملك المحقّ معك يا ابو النّوّاس. 15  
امر العسكر حتى ينادوا الرجال واعطاه خمس مية ليرا. اخذ  
ابو النّوّاس النصّ والرجال النصّ.

*il-melik herân ir-rašîd 'âl li-rijjâl iza kân bitnâm kull il-lêl  
zala 's-svth bastîk homs mît lira bi-šart innak ma bitdêffa.  
kânit lêlit bard 'ârša. nâm ir-rijjâl. limma tîliz id-dau râh  
ir-rijjâl la-zönd il-melik. 'ullû il-melik šû šift fî 'l-lêl. 'ullû  
ma šift šî illa 'andîl min bazîd. il-melik 'âl fesed iš-šart. ma 5  
zatâh šî. abû 'n-nuwâs kân hâdir. tânî yôm 'ullû lir-rijjâl  
bastînî nuşš iš-šart iza kunt behnššîllak iš-šart. ir-rijjâl 'âl  
nazam. râh abû 'n-nuwâs la-zönd il-melik. 'ullû il-yôm kân  
bitrid titgudda mazî ent wil-zaskar. il-melik 'âl tayyib. râh  
abû 'n-nuwâs 'âl li-martû haddrîlî äkl. nhpd il-äkl lil-borriyi 10  
û-zalla' it-tanjara fî 's-sejra wil-melik kân natîr il-äkl. 'âl lil-  
zaskar ana jâst. tollaz šâf it-tanjara mzalla'a fî 's-sejra.  
'ullû šû hêda ya 'bû 'n-nuwâs kif byistuwî il-äkl iza kân il-äkl  
f'ô win-nâr taht. abû 'n-nuwâs 'âl kif byitdêffa ir-rijjâl iza kân  
šâf id-dau min bazîd. 'âl il-melik il-ha' mazak ya 'bû 'n-nuwâs. 15  
amar il-zaskar hotta yinâdû ir-rijjâl wažâh homs mît lira.  
nhpd abû 'n-nuwâs in-nuşš wir-rijjâl in-nuşš.*

The King Herân ir-Rašîd said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5  
thing.

Abu 'n-Nuwâs was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwâs went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."



Abu 'n-Nuwás left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwás, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwás said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwás." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwás took half, and the man took half.

L. 9: مرتة for مراته. L. 11: شجرة for سجرة.

99.

ابو النوّاس راح لعند الملك هرون الرشيد . قال له اعطيني  
ازن حتى اخذ حمار من كلّ رجّال بيخاف من مرتة . بيوم كان  
قاعد الملك في قصره . طلع من الشّبّاك شاف غبرة طالعة .  
كان ابو النوّاس جاي ومعه حمير كثير . قال له الملك شو هادا  
يا ابو النوّاس . قال ابو النوّاس يا سيدي انت سمكت لي ان 5  
خذ حمار من كلّ رجّال بيخاف من مرتة وانا عمّال مفتش  
شفت مرة حلوة كثير ستخليتها لك . قال له الملك هس هس  
هس بتسمعك الملكة زبيده يّحّا ورا الستار . بعدين ابو النوّاس  
قال اعطيني حمارين انت الملك وخفت من الملكة . من  
الناس اخدت حمار منك حمارين . 10

*abū 'n-nūwās rāḥ la-zōnd il-melik herūn ir-rašīd. 'ullū aṣṭinī  
izn ḥutta āḥud ḥmār min kull riḡḡāl biḥāf min martū. bi-yóm  
kán 'ázōd il-melik fi 'nṣrū. ṭllaz min iš-šibbāk šāf ḡbara  
ṭālza. kán abū 'n-nūwās jāi ū-mazū ḥmār ketīr. 'allū il-  
melik šū hēda ya 'bū 'n-nūwās. 'al abū 'n-nūwās yá sīdī ent  
semaḥṭillī in āḥud ḥmār min kull riḡḡāl biḥāf min martū wana 5*

zammāl mfettiš šift mara helwi ketir staḥlētha ilak. 'ollū il-melik his his his btismazak il-meliki zbēdi yahḥa werā 's-stār. bazdén abū 'n-nūwās 'āl azīnī ḥmārén ent il-melik ū-ḥift min il-meliki. min in-nās vḥwt ḥmār minnak ḥmārén. 10

Abu 'n-Nuwās went to the King Herūn ir-Rašīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'n-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استكليتها for ستكليتها.

100.

مّره هرون الرشيد اعطى مية بيضة لمية رجّال وحطّهم على  
كراسي وقال لهم هلق بيحي ابو النّوّاس انا بقول لكم كلّ واحد  
يبيض بيضة. بعدين ابو النّوّاس اجى قعد معهم. الملك  
قال بدّي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة  
5 الآ ابو النّوّاس. بعدين خاف من الملك. حتار شو بدّه  
يعمل. صار يصيح مثل الديك. قال له الملك شو هادا يا  
ابو النّوّاس. ابو النّوّاس قال يا مولاي مية دجاجة ما بدّهم  
ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

morra herūn ir-rašīd aṣṭa mīt bēda li-mūt riǰāl ū-ḥwṭṭhum  
zala krāsī ū-'ollhum ḥollw' byijī abū 'n-nūwās ana be'illikum kill  
wāḥid yibīd bēda. bazdén abū 'n-nūwās ija 'azad mazhum. il-  
melik 'āl biddī kill wāḥid minnakum yibīd bēda. kill wāḥid bād  
bēda illa abū 'n-nūwās. bazdén ḥáf min il-melik. ḥtār šū biddū 5

*yazmil. šār yišīh mitl id-dīk. 'ullū il-melik šū hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'āl yā maulāī mīt dǧāji ma biddhum dīk zala'l-a'nl. inbvsnt il-melik babū 'n-nūwās waṣṭāh baḥšīš.*

Once Herūn ir-Rašīd had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لابي النّوّاس ما بقى تشرب نبيد وازا شربت  
 بقطع راسك . بيوم ابو النّوّاس كان حامل قنينة نبيد . التقى  
 بالملك هرون الرشيد . قال له شو معك يا ابو النّوّاس . ابو  
 النّوّاس قال ما معي شي . الملك قال له مدّ ايديك . مدّ ايده .  
 قال له مدّ التانيه . نقل القنينه لايدة التانيه وصار يمشي لورا  
 حتى وصل للحيط . قال له الملك مدّ ايديك . حطّ القنينه  
 بين ضهرة والحيط ومدّ ايديه . قال له الملك تعال لهون يا  
 ابو النّوّاس . قال له بتنكسر يا حلو . ضحك الملك وما قال  
 له شي .

*herān ir-rašīd 'āl labū 'n-nūwās ma b'ā tišrab nbīd wiza šribt  
 bu'taz rāsak. bi-yóm abū 'n-nūwās kán ḥámil 'mínit nbīd.  
 ilta'a bil-melik herān ir-rašīd. 'ullū šū masak yā 'bū 'n-nūwās.  
 abū 'n-nūwās 'āl ma mazī šī. il-melik 'ullū midd idak. medd  
 idū. 'ullū midd it-tānyī. w'nl il-'wnīni lidū it-tānyī ū-šār  
 yimšī li-wera ḥwtta wuṣil lil-ḥait. 'ullū il-melik midd idék.* 5



*ħott il-'anīni bēn dħrū wil-ħait ū-medd idēh. 'ollū il-melik  
taza la-hōn ya 'bū 'n-nūwās. 'ollū btinksir yā ħelū. dħħk il-  
melik ū-ma 'ollū šī.*

Herūn ir-Rašīd said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašīd. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him. 5

L. 4: يدك for ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شاذة عمال ینفخ الطبیح بتمه  
في الصیف. قال له شو عمّ تعمل. الفرنجي قال عمال ذفخ  
الطبیح. بعدین اجی الشیطان في الشتا شاف الفرنجي عمال  
یذفخ ایدیة حتی یدفوا. قال له الشیطان شو عمّ تعمل. قال  
له عمال ذفخ لایدی حتی ادفا. بعدین الشیطان قال الفرنجي 5  
عنده نفسین واحد للصیف وواحد للشتا اذا بدی شلحه تیابه.  
قال للفرنجي بترکبني ودرکبک. قال له الفرنجي انت بتعني موال  
وانا بعني موال. بعدین طلوع الشیطان ركب على الفرنجي  
وغني مواله. بعدین خلص طلوع الفرنجي ركب بدی یعني تیري  
لم تیري لم کل الدرب ما كان یخلص. لقط الشیطان وحطه في 10

القدينه وسدّ عليه بالفلينه تيري لم تيري لم الفرنجي غلب  
الشیطان .

*iš-šitān ija lazōnd il-frānjī šāfū zammāl yinfuh iṭ-ṭabīḥ bi-  
timmū f'īš-šēf. 'ollū šū zamm tazmīl. il-frānjī 'āl zammāl  
neffih iṭ-ṭabīḥ. bazdēn ija iš-šitān f'īš-šita šāf il-frānjī zammāl  
yineffih idēh ḥotta yidfū. 'ollū iš-šitān šū zamm tazmīl. 'ollū 5  
zammāl neffih lideyi ḥotta idfa. bazden iš-šitān 'āl il-frānjī  
zandū nefsen wāhid liš-šēf ū-wāhid liš-šita ana biddi šellhū  
tiyābū. 'āl il-frānjī bitrekkibnī ū-brekkbak. 'ollū il-frānjī ent  
bitjonnī mūwāl wana bigonnī mūwāl. bazdēn ṭoliz iš-šitān  
rikib zala'l-frānjī ū-jonna mūwālū. bazdēn ḥolwṣ ṭoliz il-frānjī  
rikib bidī yigonnī tiri lem tiri lem kull id-derb ma kān yuhlas.  
l'wṭ iš-šitān ū-ḥottū f'il-ṭnīni ū-sedd zalēh bil-felīni tiri lem 10  
tiri lem il-frānjī jolob iš-šitān.*

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tiri lem tiri lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; *tiri lem tiri lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: انفح for نفح. Similarly in l. 6, شلكه is pronounced without the *l*.

كان في ملك سأل الوزير حتى يخلق له . الوزير قال انا بخاف  
اجرحك . الملك قال اعطيني شمعه وشحيطا . الوزير عطاه .  
الملك ولع الشمعه وبدي يحرق لحيته . صارت تحترق الحية  
من فوق والايده من تحت . بعددين قال للوزير ما ابلدني  
بعطيك فرصة سبعة ايام حتى تلاقى لي رجال ابلد مني .<sup>5</sup>  
الوزير اخذ مصاري وراح . وصل لعند فاخوري . كان معه كتب  
كثير . قال له انا بددي شوف مستقبلك . فتح الكتب وصار  
يقرا . قال له بكرا تعى بكير بتلاقي خمس مية قرش على  
الطاولة . ثاني يوم لقي خمس مية قرش . قال له الوزير تعى كمان  
بكرا بتلاقي الف قرش . اجى ثاني يوم لقي الف قرش .<sup>10</sup>  
الفاخوري قال له دخلك خببرني كيف بتعرف . قال له ما  
بيخصك تعى بكرا بتلاقي الف وخمس مية بس بتشتري فيهم  
اكل ليش بدك تموت بعد بكرا . كل قد ما فيك ولما بتطلع  
نجمه الصبح بدك تموت . ثاني يوم اجى واخذ الف وخمس  
مية قرش وراح شتري بكل المصاري اكل وصار ياكل حتى ما<sup>15</sup>  
عاد فيه يتحرك . قال لمرته شوفي لي طلعت النجمه . قالت  
له طلعت . قال لها روحي ورا المشايخ وقولي لهم جوزي مات .  
اجوا المشايخ غسلوه واخذوه للمقبره وما حكي ولا كلمه .  
الملك قاعد في الشباك وشايف كل شي . الوزير علم مره حتى  
توقف على الدرب وصارت تسب وتقول الحمد لله اللي مات<sup>20</sup>  
الشيخ الفاخوري يخرب بيته الله يغمق له عمره ما يرجع . قال  
لها لو كنت مش ميت كنت بقوم ليكي . ضحك الملك وقال  
صحح في ابلد مني .



*kân fi melik se'el il-wezîr hotta yehlî'lû. il-wezîr 'âl ana  
 bhâf ijrahak. il-melik 'âl azînî semza û-šahhaita. il-wezîr  
 zatâh. il-melik wallaz iš-šemza û-bidî yehru' lâhyitû. šârit  
 tehtirî il-lahyi min fô' wil-îd min taht. bazden 'âl lil-wezîr  
 mâ ablâdnî bazîk furša sebzat iyâm hotta tlâ'îlî rijjâl ablad  
 minnî. il-wezîr vñvd mvšârî û-râh. wušil la-zönd fâhârî. 5  
 kân mazû kutub ketîr. 'ullû ana biddî šuf' mistn'blak. fetah  
 il-kutub û-šâr ö'ra. 'ullû bukra taza bakîr bitlâ'î homs mît 'örš  
 zalâ't-ṭauli. tânî yôm lv'a homs mît 'örš. 'ullû il-wezîr taza  
 kemân bukra bitlâ'î elf'örš. ija tânî yôm lv'a elf'örš. il-fâhârî 10  
 'ullû dahlak hobbirnî kif btazrif. 'ullû ma bihuššak taza bukra  
 bitlâ'î elf û-homs miyi bes btištîrî fîhum äkl lēš biddak tmât bazd  
 bukra. kul 'vdd ma fik û-limma bitlaz nijmît iš-šubh biddak  
 tmât. tânî yôm ija wñvd elf û-homs mît 'örš û-râh štera bi-kull  
 il-mvšârî äkl û-šâr yâkul hatta ma zâd fîh yitharrak. 'âl li- 15  
 martû šufîlî ṭulazit in-nijmi. 'âlîtlû ṭulazit. 'allha râhî wera  
 'l-mešâyih û-'âlîthum jözi mât. ijû il-mešâyih gvsselah wñvdâh  
 lil-mv'bara û-ma hikî û-la kilmi. il-melik 'âzöd fîš-šibbâk  
 û-šâyif kill šî. il-wezîr zallem mara hotta tu'af zalâ'd-derb û-  
 šârit tesibb wi'âl il-homd ulla illî mât iš-šêh il-fâhârî yahrub 20  
 bêtû vlla yigvmmî'lû zomrû ma yörjaz. 'allha lau kunt muš  
 mëyit kunt be'am lēkî. dhok il-melik û-'âl šahîh fî ablad minnî.*

There was a king, who asked the vizîr to shave him. The  
 vizîr said, "I am afraid of cutting you." The king said,  
 "Give me a candle and matches." The vizîr gave them to him.  
 The king lighted the candle, and began to burn his beard.  
 Above, his beard began to burn, and below, his hand. Then  
 he said to the vizîr, "How stupid I am! I will give you a leave  
 of seven days to find a man more stupid than I." The vizîr 5  
 took money and departed. He came to a jar-maker. (The  
 vizîr) had many books with him. He said to the jar-maker, "I  
 will see your future." He opened the books, and began to read.  
 He said, "Come early to-morrow, and you will find five hundred  
 piastres on the table." The following day, the jar-maker found  
 five hundred piastres. The vizîr said to him, "Come again  
 to-morrow, and you will find a thousand piastres." He came  
 the next day, and found a thousand piastres. The jar-maker 10  
 said to the vizîr, "I beg of you to tell me how you know."  
 The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not <sup>15</sup> move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizîr instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May <sup>20</sup> his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجّال من عاليه سأل ساحر اي متى يموت. قال له  
 لما بيصقوا دينيك. كل يوم كان يدس دينيه وما يلقيههم  
 مصقعين. بيوم كان في شتا وبرد كثير. دس دينيه لقاهم  
 مصقعين. نام على الدرب وما عاد تحرك. مرق رجّال  
 وعيط له يا حسين يا حسين. ما ردّ. بعدين راح الرجّال <sup>5</sup>  
 للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل  
 وراحوا تا جيبوه. ما حكي ولا كلمه. بعدين وصلوا للضيعة.  
 في دربين لبينه درب من فوق ودرب من تحت. ختلفوا بين  
 بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت  
 اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق <sup>10</sup>.  
 كانت الدرب اقرب. بعدين حطوه وصاروا يضحكوا عليه.

*kân fî rijjâl min zâlêh se'el sâhir ainten bmât. 'ollû limma  
biṣp"izû dînek. kill yóm kân yidîss dîneh ū-ma yil'ihum  
mṣp"izîn. bi-yóm kân fî ṣita ū-burd ketir. dess dîneh le'ahum  
mṣp"izîn. nâm zala'd-derb ū-ma zâd tharrak. mṣp' rijjâl  
ū-zaiyêtlû yâ ḥsên yâ ḥsên. ma redd. bazdên râh ir-rijjâl 5  
lid-dêza ū-sâr yizaiyit mât flân. ijtemazû in-nâs wḥvdû it-  
mahmûl ū-râhû tâ jibâh. ma hikî ū-la kilmi. bazdên wuslû  
lid-dêza. fi derbên li-bêtû derb min fô' ū-derb min taht. ḥtel-  
efû bèn bazdhum. nâs 'alû min fô' a'rab ū-nâs 'alû min taht  
a'rab. bazdên hû 'âl limma kunt taiyib kunt imru' min fô' 10  
kânit id-derb a'rab. bazdên ḥwtâh ū-sârû yidḥakû zalêh.*

There was a man from Zalêh asked a sorcerer, "When shall I die?" He told him, "When your ears become cold." Every day the man felt of his ears, and did not find them cold. One day, there was a great deal of rain and cold. He felt of his ears, and found them cold. He lay down in the road, and did not move. A man passed, and called to him, "Oh Ḥsên, oh Ḥsên!" He did not answer. Then the man went to the village, and began to call, "So-and-so has died." The people gathered, brought the bier, and went to bring him. He spoke not a word. Finally they arrived at the village. There were two roads to his house, one from above, the other from below. The people disputed among themselves. Some said, "(The road) from above is shorter," and some said, "(That) from below is shorter." Then the man said, "When I was alive, I used to pass from above. It was the shorter road." Then they put 10 him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه .

105.

كان في رجّال من عين دارة ورجّال من الشويقات . كانوا  
مثل الاخوة . اللي من عين دارة كان دايمًا يزور الرجال اللي  
من الشويقات وكان دايمًا يقول له قدّيش بحبك تزورني شي يوم  
حتى وافيك على معروفك . بيوم راح لعنده بس شافه من بعيد .  
5 قال لها لمرته قولي اتي مش هون وراح تخبي . وصل الرجال .



- قال لها يا مرة خي خي هون . قالت له لاء ما بعرف وينه .  
 حمل حاله وراح نام في الخان . بعد مدّه اجي الرجال اللي من  
 عين دارة للشويفات . شافه صاحبه من بعيد . قال له اهلا  
 وسهلا واخده للبيت . كان عنده مسطاح تين . اخذ الحمار  
 وطعماه اول مرّة وتاني مرّة . تعوّد الحمار . بالسهرة قال له بتاع  
 10 الشويفات لبتاع عين دارة في وحش كدل ليله بيحي على  
 مسطاح التين انت بتعرف تقوس مليح حتى نربط له . قال  
 له معلوم . اللي من الشويفات قال لها لمرته هلق لبا بروج  
 فيلتي الحمار . راحوا حتى يربطوا للوحش . المرة فيلنت  
 الحمار . صاحبه قوسه مش عارف انه حمارة فتكره انه الوحش .  
 15 لبا صرخ الحمار قال اي هادا حماري . قال له اللي من  
 الشويفات في الليل عرفت صوت حمارك اما انا طقة الظهر ما  
 عرفتني . لا انت خي ولا انا خيك .

*kân fi rijjâl min zain dâra û-rijjâl min is-šwaifât. kânû  
 miñ il-ôhwi. illi min zain dâra kân dêman yizâr ir-rijjâl illi  
 min is-šwaifât û-kân dêman y'i'llû 'addêš bhebbak tzûrnî šî yóm  
 hotta wâfik zala mazrafak. bi-yóm râh la-zöndû bes šâfû min  
 bazid. 'ollha li-martû 'âlî innû muš hön û-râh thubba. wušil  
 ir-rijjâl. 'ollha yâ mart haiyî haiyî hön. 'alittû la' ma bazrif 5  
 wênû. hemel hâlû û-râh nám f'îl-hân. bazid middi ija ir-  
 rijjâl illi min zain dâra liš-šwaifât. šâfû šâhibû min bazid.  
 'ollû ahel 'ô-sehela wphndû lil-bêt. kân zandû mistâh tîn. vphnd  
 il-hômâr û-ṭazmâh awel mörri û-tânî mörri. tezawed il-  
 hómâr. bis-sehera 'ollû btâz is-šwaifât li-btâz zain dâra fi 10  
 wphš kill lêli byiji zala mistâh it-tîn ent btazrif te'awcis mliḥ  
 hotta nurbutû. 'ollû mazlâm. illi min is-šwaifât 'ollha li-  
 martû holln' limma brâh felltî il-hômâr. râhû hotta yurbutû  
 lil-wphš. il-mara fêletit il-hômâr. šâhibû 'awesû muš zârif  
 innû hómârû ftakerû innû il-wphš. limma šprh il-hômâr 'âl 15  
 i hêda hómârî. 'ollû illi min is-šwaifât f'îl-lêl zarift šaut*

*ḥmārak emma ana ṭp't id-duhur ma zariftnī la ent ḥaiyī ū-la ana ḥaiyak.*

There was a man from Bain Dâra, and a man from iš-Šwaifât. They were like brothers. The one from Bain Dâra was always visiting the man from iš-Šwaifât, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from Bain Dâra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from Bain Dâra came to iš-Šwaifât. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifât said 10 to the one from Bain Dâra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iš-Šwaifât said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iš-Šwaifât said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فلتت for فيلتت and فلتتي for فيلتتي.

106.

في رجال راح من بئر الشام لبئر مصر . وصل للمقاهرة وهو  
ماشى في السوق شاف كلاب كتير . قال قديش في كلاب في  
ها البلد . واقف ولد زغير قال له بس يا سيدي كلهم غربا .

*fī rijjāl rāḥ min bōrr iṣ-šām li-bōrr mōṣr. wuṣil lil-'āhira  
ū-hā māšī fī's-sū' šāf klāb ketīr. 'āl 'addēš fī klāb fī hel-belūd.  
wā'if welūd zjīr. 'ollū bes yā sīdī killhum ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مارق. بعددين شاف ناس عمال يحصدوا.  
شاف صبيته حلوه وهو كان حلو. قال لها اعلمي معروف  
سقيني. قالت له تفضل اشرب من صرف اللبن. لما شرب  
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي  
بوجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك  
كنت بستكتر بخيرك. قالت له اسمي جوات قرابك. قال لها  
فتنه فتنتيني بحسبك.

*kān fī bedawī māri'. bazdén šāf nās zammāl yehšdū. šāf  
sḡbiyi helwi ū-hā kān helū. 'ollha azmīlī mazrūf s'inī. 'ālītlū  
tḡdḡdḡl iṣrab min ḡurf il-leben. limma širib 'ālītlū lau bazriḡ  
ismak kunt be'llak henīyen. 'ollha ismī bi-wijhik. 'ālītlū  
henīyen yā ḡasan. 'ollha lau bazriḡ ismik kunt bistektir bi-ḡérik. 5  
'ālītlū ismī jūwāt 'arābak. 'ollha fitni fetentīnī bi-ḡisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5  
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."



L. 7: the word **فتنه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فتنتي**, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه . واحد قال له للتاني انت  
 اتعد انظر التينه وانا بروح بقعد صانع . قال له الزغير لاء .  
 خيه قال له طيب بس لا تقعد عند واحد اجرودي . قال له  
 مليح . صار يمشي التقى بخوري اجرودي . الخوري قال له بتقعد  
 عندي صانع . قال له لاء خي قال لي لا تقعد عند واحد  
 اجرودي . بعدين صار يمشي الصبي والخوري يلحقه . فتكر ان  
 كل الناس خوارنه واجروديه . قال له بتحطني عندك صانع .  
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقتل له  
 سريده من بين عينيه . الصبي قال مليح . قال له الخوري خد  
 الكلبه والحمار وها القمحك وها الخبزات . انت بتاكل خبز<sup>10</sup>  
 الشعير والكلبه طعميها خبز القمح . عمل هاك بقى داخ من  
 خبز الشعير ما زرع الا نص مد . عيط عليه الخوري . زعل  
 الصبي . قال له الخوري انت زعلان . قال له معلوم . بعدين  
 قص له سريده من بين عينيه . راح لعند خيه . قال له خيه  
 ما قلت لك انت اتعد ناطور التينه . هلق انت اتعد انظرها<sup>15</sup>  
 وانا بروح بقعد صانع . راح جكي لعند الخوري . قال له  
 بتحطني عندك صانع . قال له فوت بس بشرط اللي بيزعل  
 من التاني بيقتل له سريده من بين عينيه . قال له طيب .  
 قال له الخوري خد الحمار وها الست امدان قمح ارزعهم الكلبه  
 بتدلك . بتطعمها خبزات القمح وبتاكل انت خبزات الشعير<sup>20</sup>

- وبعد ما بتخلص بتجيب شويّة حطب على الحمار. راح اكل  
 خبزات القمح وضرب الكلبه قتلها واخذ عودتين شكهم في  
 ضمهر الحمار قتلها والقححات طمهم في الارض وراح للبيت. قال  
 له الحوري وين الكلبه. قال له ليش اني اكلت خبزات القمح  
 25. حررت قتلتها انت زعلت. قال له لاء. قال له وين الحمار.  
 قال له انت قلت لي حتى حطّب وما عطيتني شي حتى حطّ  
 الحطّب انا شكيت عوده من هون وعودة من هون. مات.  
 زعلت انت. قال له لاء. بعدين فات لعند الحوريّة قال لها  
 مبين هادا اشطن منا. بعدين قال له خد ها الصبي لبرّا.  
 30. اخده. قال له شوف ازا بتعمل شي او ما بتعمل بدّي مّوتك.  
 صار يبكي الصبي. ضمهر الحوري. قال له شوبه. قال له  
 عمّال يبكي. قال له ضربه كف. صربه كف مّوته. قال له  
 الحوري وين الصبي يا جكي. قال له يا معلّمي انت قلت  
 لي ضربه كف. ضربته مات. زعلت. قال له لاء. قال لها  
 مبين يا خوريّة جكي راح يقصّ لي سريده من بين عينيّ.  
 35. بعدين قال له لجكي طلع الفدان للشمس. اخذ الفدان قطعته  
 شقف ورماه على السطح. قال له الحوري وين الفدان. قال  
 له طلّعته على السطح يتشمّس. قال له كيف طلّعته. قال  
 له شقفته شقف زعلت يا معلّمي. قال له لاء. بعدين راح  
 40. لعند الحوريّة قال لها قومي ادبجي الدجاجات واعملهم  
 زّواده. جكي سامع على السطح. نزل قعد في الصندوق واكل  
 الدجاجات. نصّ ليل الحوري قال لها للحوريّة قومي تا  
 نروح. حمل الصندوق ومشى. قال لها يا خوريّة مبين ها

الصندوق ثقيل. قالت له انا تليتته دجاج وخبز. وصلوا  
 لحد شطّ البحر. قال لها اتعدي يا خوريّة. فتكوا الصندوق 45  
 لقيوا جحي. قالوا يبي انت هون. قال لهم أي مالي قلب  
 فارتكم زعلت يا ابونا. قال له لاء. راح جحي حتى يشمّ الهوا.  
 قال لها الخوري للخوريّة هلق منام بيحي جحي بينام معنا بس  
 يغفى منرميه في البحر. جحي عرف شو بدّهم يعملوا. سرق  
 منديل الخوريّة ونام حدّ الخوري. وعي الخوري خمّن جحي 50  
 الخوريّة. بعدين قال لها قومي يا خوريّة حتى نرمي جحي.  
 صار الخوري وجحي يدقشوا الخوريّة رميوها في البحر. بعدين  
 قال الخوري خي انا مبسوط خلصنا من جحي. قال له جحي  
 لاء خلصت من الخوريّة. زعلت يا ابونا. قال له معلوم  
 زعلت قتلت الكلبة والحمار والصبي والغدان واكلت الدجاجات 55  
 وما زعلت بس هلق ميّت من الزعل. قصّ له سريده من  
 بين عينيه وراح.

*kân jî tnên ôhwî zandhum tîni. wâhad 'ollû lit-tânî ent ô'zud  
 inṭur it-tîni wana brâh bö'zud şâniz. 'ollû iz-zgîr la'. haiyû  
 'ollû haiyîb bes la tö'zud zand wâhad ejrâdî. 'ollû mlîh. şâr  
 yimšî ilta'a bi-hârî ejrâdî. il-hârî 'ollû btö'zud zandî şâniz.  
 'ollû la' haiyî 'illî la tö'zud zand wâhad ejrâdî. bazdén şâr 5  
 yimšî iş-şwbî wil-hârî yilha'û. fteker in kull in-nâs huwârni  
 wejrûdiyi. 'ollû biḥottnî zandak şâniz. 'allû taza bes bi-şart  
 in illî byizal min it-tânî bi'nşillû srîdi min bân zainêh. iş-  
 şwbî 'ât mlîh. 'ollû il-hârî hud il-kelbi wil-humâr û-hel-'omḥât  
 û-hel-hubzât. ent btâkul hubz iş-şazîr wil-kelbi tazmîha hubz 10  
 il-'omḥ. zamel hek bw'a dâḥ min hubz iş-şazîr ma zeraç illa wuṣṣ  
 midd. zaiyeṭ zalêh il-hârî. zazöl iş-şwbî. 'ollû il-hârî enti  
 zazlân. 'ollû mazlâm. bazdén 'oşşpllû srîdi min bân zainêh.  
 râh la-zönd haiyû. 'ollû haiyû ma 'ultillak ent ô'zud nâtûr it-  
 tîni. hollw' ent ô'zud inṭurha wana brâh bö'zud şâniz. râh 15*



*jihī la-zönd il-hārī. 'ollū biḥḥattnī zandak šāniz. 'ollū fāt*  
*bes bi-šart illi byizzal min it-tānī bi'nṣṣillū srīdi min bēn*  
*zainēh. 'ollū ṭaiyib. 'ollū il-hārī ḥud il-ḥomār ū-hes-sitt*  
*āmdād 'omḥ izrazhum il-kelbi bitdillak. bittazmha ḥubzāt il-*  
*'omḥ ū-btākul ent ḥubzāt iṣ-šazīr ū-bazd ma btuḥlws bitjib 20*  
*šwaiyet ḥḥṭvb zala 'l-ḥomār. rāḥ ūkel ḥubzāt il-'omḥ ū-ḍorob*  
*il-kelbi 'ntelha wḥḥḍ zūdtēn šekkhum fī ḍḥḥor il-ḥomār 'ntelū*  
*wil-'omḥāt ṭommkhum fī'l-arḍ ū-rāḥ lil-bēt. 'ollū il-hārī wēn*  
*il-kelbi. 'ollū lēš innī ākelt ḥubzāt il-'omḥ ḥordit 'nteltha*  
*enti zazōlt. 'ollū la'. 'ollū wēn il-ḥomār. 'ollū ent 'ultillī 25*  
*ḥotta ḥḥṭtib ū-ma zatētī šī ḥotta ḥḥṭṭ il-ḥḥṭeb ana šekkēt*  
*zūdi min hōn ū-zūdi min hōn. māt. zazōlt enti. 'ollū*  
*la'. bazdēn fāt la-zönd il-hūrīyi 'ollha mbēyin hēda aṣṭan*  
*minna. bazdēn 'ollū ḥud heṣ-ṣḥbī li-borra. vḥḥḍū. 'ollū*  
*šūf iza btazmil šī au ma btazmil biddī mauwitak. šār 30*  
*yibkī iṣ-ṣḥbī. ḍḥḥor il-hārī. 'ollū šā bā. 'ollū zammāl yibkī.*  
*'ollū ḍrubū keff. ḍorobū keff' mauwetū. 'ollū il-hārī wēn iṣ-*  
*ṣḥbī yā jihī. 'ollū yā mẓallmī ent 'ultillī ḍrubū keff. ḍorobtū*  
*māt. zazōlt. 'ollū la'. 'ollha mbēyin yā ḥūrīyi jihī rāḥ*  
*yī'nṣṣillū srīdi min bēn zainēyi. bazdēn 'ollū li-jihī ṭolliz il- 35*  
*fiddān liṣ-šems. vḥḥḍ il-fiddān 'vṭṭazū šī'nf ū-ramāḥ zala*  
*'s-ṣṭḥ. 'ollū il-hārī wēn il-fiddān. 'ollū ṭollastū zala 's-saḥ*  
*yitšemmes. 'ollū kif ṭollastū. 'ollū šā'nfū šī'nf zazōlt yā*  
*mẓallmī. 'ollū la'. bazdēn rāḥ la-zönd il-hūrīyi 'ollha 'āmī*  
*idbeḥī id-djājāt wazmlīhum zūwādi. jihī sāmiz zala 's-ṣṭḥ. nizil 40*  
*'azad fī's-šandū' wākel id-djājāt. nuṣṣ lēl il-hārī 'ollha lil-*  
*ḥūrīyi 'āmī tenrāḥ. ḥamel iṣ-šandū' ū-mišī. 'ollha yā ḥūrīyi*  
*mbēyin heṣ-šandū' ta'il. 'ālilū ana tellētū djāj ū-ḥubz.*  
*wuṣṭū la-ḥadd ṣaṭṭ il-bḥr. 'ollha o'zuli yā ḥūrīyi. fetahū*  
*iṣ-šandū' la'yū jihī. 'ālū yī ent hōn. 'ollham ē ma li 'vb 45*  
*fārī'kum zazōlt yā'bāna. 'ollū la'. rāḥ jihī ḥotta yešimm il-*  
*hawa. 'ollha il-hārī lil-ḥūrīyi ḥollo' mnām byijī jihī būnām*  
*mazna bes yigfa mnīrmīḥ fī'l-bḥr. jihī zaref šū biddhum*  
*yazmlū. sarv' mandil il-ḥūrīyi ū-nām ḥadd il-hārī. wizōi il-*  
*ḥūrī ḥommen jihī il-ḥūrīyi. bazdēn 'ollha 'āmī yā ḥūrīyi ḥotta 50*  
*nīrmī jihī. šār il-hārī ū-jihī yidiṣṣū il-ḥūrīyi rimyūḥa fī*  
*'l-bḥr. bazdēn 'al il-hārī ḥaiy ana mabsūt ḥḥllwṣna min jihī.*  
*'ollū jihī la' ḥḥllwṣt min il-ḥūrīyi. zazōlt yā'bāna. 'ollū*  
*mazlām zazōlt 'ntelt il-kelbi wil-ḥomār wiṣ-ṣḥbī wil-fiddān*  
*wākelt id-djājāt ū-ma zazōlt bes ḥollo' mēyit min iz-zazl. 55*  
*'nṣṣollū srīdi min bēn zainēh ū-rāḥ.*

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant."

Jihi went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midds* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;"

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will



come and will sleep with us. When he is asleep, we will throw him into the sea." Jihi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jihi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jihi (into the sea)." The priest and Jihi began to push the priestess, and threw her into the sea. Then the priest said, "Haiy, I am happy; we have got rid of Jihi!" Jihi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jihi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *wāḥad* or *wāḥid*.

L. 7: بتحطني is pronounced *bithuttñi*, *bithottñi* and *bithwttñi*.

L. 28: خوريّة, which I have translated "priestess," means here "wife of the priest."

L. 44: تليته for ملّيته.

Cf. Oestrup p. 42, *Le Juif. et les deux fils du marchand.*

## 109.

أمّه لجحي قالت له روح شتغل . قال لها شو بدّي شتغل ما  
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .  
بعدين اخذ الطاجره وراح باعها وشترى حبل طويل وراح  
ربط الدرب من الميل للميل وراح . اجوا المكارية وفكوا الحبل  
5 وراحوا . بعدين قال لها يا أمّي ربطت الدرب واخذوا الحبل .  
قالت له ايّ حبل . قال لها اللي قلت لي حتى اربط الدرب فيه .  
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل  
واحد زنكيل وتاخذ منه مصاري . رجع على الدرب شاف  
القاضي مارق . مسك حجر وضربه . اجت على راسه قتلته .

- 10 اخده وراح لعند امه قال لها يا امي قتلت لك القاضي . قالت  
 له يخرّب بيتك اذا عرف السلطان بيقتلنا . راحت قتلت تيس  
 معزي . بعدين صارت الحكومه ناظرين القاضي حتى يجي .  
 راحرا لبيتته وسألوا وين القاضي . قالوا من يومين نحن ما  
 شفناه . بعدين صار السلطان ينادي اللي شاف القاضي  
 ويخبّرني شي عنه بعطيه مية ليرا . قال له جكي انا قتلته 15  
 ورميته في البير . كانت امه رميت التيس المعزي في البير  
 وطمت القاضي . اجوا العسكر مع جكي حتى يشوفوا القاضي .  
 قالت لهم امه ابني هجنون . قال لهم انا قتلته يّح في البير .  
 قالوا له انزل جيبه . نزل مسك دينة التيس . قال لهم القاضي  
 اله دنين طوال . قالوا مش كثير . بعدين مسك القرن وقال 20  
 لهم القاضي اله قرون . قالوا له لاء صحح اذك هجنون . قالت  
 لهم امه ما قلت لكم ابني هجنون .

*immū la-jihū 'ālitlū rāḥ štīgīl. 'ollha šū biddī štīgīl ma  
 bazrif šī. 'ālitlū rāḥ örbuṭ it-tarī ū-jīb mašārī. bazdén vḥud  
 it-tonjara ū-rāḥ bāzha ū-štera ḥabl ṭawīl ū-rāḥ rnbuṭ id-derb  
 min il-mēl lil-mēl ū-rāḥ. ijū il-mkārīyi ū-fekkū il-ḥabl ū-rāḥū.  
 bazdén 'ollha yā immī rnbuṭ id-derb wḥudū il-ḥabl. 'ālitlū 5  
 éya ḥabl. 'ollha illi 'ultilī ḥotta örbuṭ id-derb fih. 'ālitlū ana  
 ma 'ultillak tirbuṭ id-derb bi-ḥabl bes il-mazna t'it'ul wāḥad  
 zankil ū-tāḥud minnū mašārī. rijiz zala 'd-derb šāf il-'ādī  
 māri'. misik ḥajar ū-darabū. ijit zala rāsū 'vtelitū. vḥudū  
 ū-rāḥ la-zōnd immū. 'ollha yā immī 'vteltillik il-'ādī. 'ālitlū 10  
 yaḥrub bētak iza zaref is-sultān by'itlūna. rāḥit 'vtelit tēs  
 mazzi. bazdén šarīt il-ḥokūmi nātrīn il-'ādī ḥotta yijī. rāḥū  
 li-bētū ū-se'elū wēn il-'ādī. 'ālū min yōmēn nahna ma šifnāh.  
 bazdén šār is-sultān yinādī illi šāf il-'ādī ū-biḥabbīrnī šī zannū  
 baztīh mīt lira. 'ollū jihī ana 'vteltū ū-romētū f'il-bīr. kānit 15  
 immū rimyit it-tēs il-mazzi f'il-bīr ū-tammīt il-'ādī. ijū il-  
 zaskar maz jihī ḥotta yišāfu il-'ādī. 'ālitlūh immū ibnū mej-*

*nân. 'allhum ana 'vteltû yaḥḥû f'îl-bîr. 'âlâlû inzel jîbû. nizil misik dēt it-tēs. 'allhum il-'ādî ilû dinén tōâl. 'âlû muš ketîr. bazdên misik il-'zorn û-'allhum il-'ādî ilû 'urân. 20 'âlâlû la' ṣaḥîḥ innak mejvân. 'âlîthum immû ma 'ultîlkum ibnî mejvân.*

Jiḥi's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him." 5

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jiḥi took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultân knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultân began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jiḥi said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jiḥi to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"



كان في ملك عنده بنت كانت كل يوم تقعد في الشباك وكل  
رجال اللي هي تشوفه اذا كان مرتب تقول هادا من مرته واذا كان  
وسخ تقول هادا من مرته. بعدين ابوها زعل منها. قال له  
للوزير خدها دشرها. اخدها الوزير وصار يمشي يمشي هو  
وهي حتى وصلوا لحد بيت رجال اسمه حسن الكسلان. هو كان<sup>5</sup>  
شاب قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب  
يقول يا امي سقيني اذا كان بدّه ياكل يا امي طعميني. الوزير  
حط بنت الملك هونيك. بعد يومين تلاته هي فادت لبستان.  
في رمان كثير. قصت قضيب رمان طويل واجت صارت تضرب  
حسن. قالت له روح شتغل. قال لها ما بدّي. بعدين<sup>10</sup>  
ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم  
شتغل بقرشين. اجي قال لها لمرته شتغلت بقرشين. قالت  
له عافاك. صار كل يوم يشتغل ويجيب اكثر. بعدين في  
يوم كان في رجال غني رايح عا الحج. قال له يا حسن بتروح  
معي. قال له حتى اسال مرتي. راح سأل مرته. قالت له<sup>15</sup>  
معلوم روح معه. وهن رايحين شافوا بير فيه ماء. قالوا  
مين بينزل يجيب لنا شوطة ماء. نزل حسن الكسلان. شاف  
رجال معه عبده قاعده على يمينه وست حلوه كثير قاعده عن  
شماله. طلع حسن الكسلان. قال له الرجال شو مالك عمال  
تنطلع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له<sup>20</sup>  
عافاك. خدها المفتاح وافتح الجنيذه. قطف سلّه مليانه  
رمان. قطف سلّه وبعتهها لمرته وامه. حطوها على الرف

وقالوا خلیها حتی یجی حسن . بعد کم یوم بنت الملك  
 قالت یا ستي هاتي نکسر واحدة . لَمَا کسرتها لقيت جوهره .  
 بعدین راحت للسوق وباعتها اجت اشترت کل شي بدھا 25  
 وانبسطت . بعدین قالت لستھا تا نکسر واحدة تانيه .  
 لقيت جوهره تانيه . راحت باعتها واشترت حاره وفرش وزینت  
 واشترت عبید وعربیات حصرت تياب لحسن . بعدین ابوها  
 قال للموزیر یا وزیر الزمان بدی اعرف شو صار فی بنتي تعی  
 حتی نلبس مثل الدراویش وفروح نفتش علیها . قال له الوزیر 30  
 انا حطیتها فی بیت حسن الکسلان . صاروا یمشوا یمشوا  
 حتی وصلوا لبلد حسن الکسلان . سأل الوزیر وین بیت  
 حسن الکسلان . قالوا له یی حسن صار غني کثیر کله من ورا  
 مرته . دلّوهم علی سرايا کبیره فیها عبید و فیها ناس و فیها  
 خدم . طلّعوا لفوق شافتهم بنت الملك . السلطان حبّ 35  
 یخفي حاله بس بنته عرفته وقالت له یا بی اهلا وسهلا .  
 بعدین غمرها ابوها و صار یبوسها . قال لها فین جوزک .  
 قالت له انا بعدنی بنت وحسن فی الحج . لَمَا اجی حسن  
 كتبوا کتابها وجوزوها لحسن وعاشت هي وابوها وجوزها لیوم  
 40 الی ماتوا وقالت له شفیت یا بی کل شي من المره .

*kān fī melik zandū bint kānīt kill yóm tō'rud f'vš-šibbāk*  
*ū-kill rijjāl illi hīyi tšūfū iza kān mretteb t'āl hēdu min martū*  
*wiza kān wsih t'āl hēda min martū. bazdēn abāha zazōl*  
*minnha. 'ullū lil-wezīr hūdha dešširha. nhydha il-wezīr ū-sār*  
*yimšī yimšī hāwi ū-hīyi hotta wuṣlū la-ḥadd bēt rijjāl ismū*  
*ḥasan il-keslān. hāwi kān šebb 'awī ketīr lākin keṣlān ketīr. 5*  
*iza kān biddū yišrab yī'āl yā immī s'inī iza kān biddū yākul*  
*yā immī tazmīnī. il-wezīr hutt bint il-melik hōnūk. bazd*

*yōmēn tlāti hāyi fātīt li-bistān. fi rimmān ketīr. 'vssīt 'vdīb  
 rimmān ṭawīl wijīt šdrit tuḍrub ḥasan 'ālītlū rūḥ štīgīl. 'vllha  
 ma biddī. bazdēn ḍrbitū ū-'ālītlū ḥud ḥobl. rāḥ šār yazam- 10  
 mil zattāl. auwel yōm štoḡol bi-'ōršēn. ija 'vllha li-martū  
 štoḡolt bi-'ōršēn. 'ālītlū zāfāk. šār kill yōm yištūgīl ū-yijīb  
 aktar. bazdēn fi yōm kān fi riḡḡāl ḡonī rāyihī zā'l-ḥajj. 'vllū  
 yā ḥasan bitrāḥ mazī. 'vllū ḥotta isel martī. rāḥ se'el martū.  
 'ālītlū mazlām rūḥ mazū. ū-hinni rāyihīn šāfū bīr fih mai. 15  
 'ālū mīn byinzel yejībūna šwaiyet mai. nizil ḥasan il-keslān.  
 šāf riḡḡāl mazū zabdi 'āzōdi zala yāmīnū ū-sitt helwi ketīr  
 'āzōdi zan šemālū. ṭollaz ḥasan il-keslān. 'vllū ir-riḡḡāl šū  
 mālak zammāl tuttollaz. 'vllū ma sī. ḥabībī bḥebbū ū-lau kān  
 zabd aswad. 'vllū zāfāk ḥud hel-miftāḥ wiftāḥ ij-jnēni. 'vṭṭif 20  
 sellī milyāni rimmān. 'vṭṭef sellī ū-bazathā li-martū wimmū.  
 ḥottāha zala'r-rṭoff ū-'ālū ḥvllīha ḥotta yijī ḥasan. bazd kem  
 yōm bint il-melik 'ālīt yā sittī hātī niksūr wāḥdi. limma kes-  
 rītha lī'yīt jauhera. bazdēn rāḥīt lis-sū' ū-bāzōtha ijīt išterit  
 kill šī biddha winbostit. bazdēn 'ālīt li-sittha teniksūr wāḥdi 25  
 tānyi. lī'yīt jauhera tānyi. rāḥīt bāzōtha wišterit ḥāra ū-fōrš  
 ū-zēyenit wišterit zabīd ū-zarabiyāt ḥaddḍrit tiyāb li-ḥasan.  
 bazdēn abūha 'āl lil-wezīr yā wezīr iz-zemān biddī azrif šū šār  
 fī bintī taza ḥotta nilbus mitl id-derāwīš ū-nrāḥ nfettiš zalēha.  
 'vllū il-wezīr ana ḥottētha fī bēt ḥasan il-keslān. šārū yimšū 30  
 yimšū ḥotta wuštū li-belwḥ ḥasan il-keslān. se'el il-wezīr wēn  
 bēt ḥasan il-keslān. 'ātālū yī ḥasan šār ḡonī ketīr killū mīn  
 wera martū. dellāḥum zala serāya kebīri fiha zabīd ū-fiha nās  
 ū-fiha ḥidem. ṭollazū li-fō' šāfīthum bint il-melik. is-sultān 35  
 ḥebb yihfī ḥālū bes bintū zarfītū ū-'ālītlū yā bēyī ahel 'ō-schela.  
 bazdēn ḡpmerha abūha ū-šār yibawwīsha. 'vllha fēn jōzik.  
 'ālītlū ana bazdnī bint ū-ḥasan f'īl-ḥajj. limma ija ḥasan  
 ketebū kitābha ū-jawwezāha li-ḥasan ū-zāšīt hāyi wabūha  
 ū-jōzha li-yōm illī mātū ū-'ālītlū šifit yā bēyī kill šī min 40  
 il-mara.*

There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, "That is from his wife"; and if he was dirty, she said, "That is from his wife." At length her father became angry with her. He said to the vizir, "Take her, and remove her." The vizir took her, and began to walk



and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Ḥasan the 30 Lazy." They began to walk and walk, until they reached the village of Ḥasan the Lazy. The vizir asked, "Where is the house of Ḥasan the Lazy?" They said to him, "Yî, Ḥasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but 35 his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Ḥasan is on the pilgrimage." When Ḥasan returned, they wrote her marriage-contract, and married her to Ḥasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!" 40

L. 12: مرته (classical مراته), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مربة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moi*. Among the Bedawins I have heard *mâ'*.

L. 20: Cf. the proverb with No. 50.

## 111.

كان في ناسك عند رجّال غني وها الرجال كان كل يوم يعطيه  
شويّة سمن وشويّة غسل. في يوم الناسك قاعد على فرشته.  
كان مصدّ الغسل والسمن بجرّة. قال انا ببيع جرّة ها السمن  
والغسل وبشتري نعبه وها النعبه بتخلف غيرها وهاديك  
غيرها حتّى يكتروا. بعدين ببيعهم وبصير غني. باخذ 5  
بنت تاجر الفلاني ويعمل عرس ما صار متله ويعزم التجار

والاكابر وبعمل ولايم وبعدين بيچيني صبي ولما بيكبر بعلمه  
 الفلسفه والهندسه وازا شفته عاصي علي بمسك ها العصا  
 وبضربه فيها. رفع العصايه حتى يضرب ابنه فيها. اجت  
 10 على جرّة العسل كسرتهاها. نزل السمن والعسل على لحيته.

*kân fî nâsik zand rijjâl ġnû ū-her-rijjâl kân kill yôm yaztîh  
 šwaiyet semen ū-šwaiyet zasel. fî yôm in-nâsik 'âzôd zala  
 ferštû. kân msemmid il-zasel wis-semen bi-jerra. 'âl ana bebîz  
 jerret hes-semen wil-zasel ū-bištîrî nazjî ū-hen-nazjî biħvullif  
 ġerha ū-ħedîk ġerha ħotta yikterû. bazdên bebîzħum ū-bšîr 5  
 ġnû. bâħud bint tâjir il-flânî ū-bazmil zars ma šâr mitlû  
 bazzum it-tijâr wil-akâbir ū-bazmil welâyim ū-bazdên byijjîni  
 špbî ū-limma byikber bazallmû il-felsefî wil-hendesi wiza šiftû  
 zâšî zaléyi bimsuk hel-zaša ū-biḍrubû fîha. refaz il-zašayi  
 ħotta yiḍrub ibnû fîha. ijit zala jerret il-zasel keserîtha. nizil  
 is-semen wil-zasel zala lêħitû.* 10

There was a recluse at the house of a rich man, who every day  
 gave him a little clarified butter and a little honey. One day  
 the recluse was sitting on his mat, collecting the butter and the  
 honey in a jar. He said, "I shall sell a jar of this butter and  
 honey, and buy a she-lamb, and this she-lamb will bear another,  
 and this one another, until they multiply. Then I shall sell  
 them, and shall be rich. I shall marry the daughter of such-  
 and-such a merchant, and I shall have such a wedding as there  
 never was before; and I shall invite the merchants and the  
 nobles, and I shall have wedding-feasts. And afterwards, I  
 shall have a son; and when he grows up, I shall teach him  
 philosophy and engineering; and if he is disobedient to me, I  
 shall take this stick, and beat him with it." He raised his stick  
 to beat his son with it. The stick struck the jar of honey and  
 broke it, and the butter and the honey fell on his beard. 10

## 112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبرية وهو  
 رايح شاف خمار وحش. لحقه. شره حصانه عن جماعته.



- بعدين صارت تشتي الدنيا كثير. شاف بيت منفرد فات  
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان  
 ابن نعم. شو بدنا نضيفه. قالت له ما عندنا الاها النعجة 5  
 ادبحها واشوبها وانا راح بعجن ها الشوية الطحين. عملوا  
 وقدّموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لما  
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.  
 قال له الرجال بجي يوم. بعد مدّة صاروا فقرا كثير. قالت له  
 مرته يا رجال الملك وعد انه بينعم علينا. روح شوف. 10  
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.  
 ثاني يوم سأل وين فلان وفلان. قالوا له انت امرت بقتلهم.  
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.  
 كان يوم الفرح ويوم الحزن يقعد بين العمودين. اللي يجي  
 لعنده يوم الفرح كان ينعم عليه واللي يجي يوم الحزن كان 15  
 يقتله ويدهن العمودين بدمه. ساقبت يوم اللي اجي لعنده  
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما  
 لقيت تجي الا في ها النهار. قال له انا قبلت بس بدّي حدّا  
 يكفلني. بعدين التفت الى واحد اسمه شيبان. قال له ما  
 بتكفلني. ما قبل. بعدين قام واحد اسمه قراة. قال انا 20  
 بكفلك. قال له الملك على قدّيش. قال له على سنة. بعدين  
 الملك عطاه خمس مية ناقة وراح لعند اهله. صار ترم يوم  
 الحزن. قال له الملك لقراة فات الوقت لو بدّه يجي حنظله  
 كان اجي والملك كان مشتهي ان ما يجي. ثاني يوم ركب  
 الملك وقعد بين العمودين وطلب ان يقتل قراة. كدل الناس 25

قالوا له لاء ما يجوز الا حتى يكمل يومه وهن عمال يحكوا شافوا  
 غبره. الملك قال للجلاّد اقتله. الناس قالوا لاء حتى نشوف  
 مين جاي بلكه كان حنظله. بعد كم دقيقه وصل. بعدين  
 حزن الملك كتير قال له شو جابك يا حنظله. قال له الوفا.  
 قال له الملك مين علمك الوفا. قال له ديني. قال له شو<sup>30</sup>  
 دينك. قال النصرانيه. قال له الملك اشرح لي ياه. شرحها.  
 تنصر الملك وكل قبيلته وخرّب العمودين وانعم على حنظله  
 وقراه وقال لهم ما بعرف مين اكرم اللي وفي بوعده او اللي  
 كفل.

*kān fī melik min mlāk il-zarab. nḥvd 'ómū ū-rāḥ lil-bvr-  
 riyi ū-hū ráyih šáf ḥmār wḥš. lih'ū. šered ḥṣánū zan  
 jemástū. bazdén šárit tešettī id-dinya ketír. šáf bēt minfirid.  
 fát tḥlḥb mēja fih. šāhib il-bēt 'ál li-martū šófit hel-insán ibn  
 nōzam. šā biddna ndéfū. 'álitlū ma zandna illa hen-nazji 5  
 idbaḥha wišwiha wana ráḥ bazjun heš-šwaiyet it-tḥhín. zamelū  
 ū-'nddemū liḍ-déf ū-bāt zandhum hēdik il-lēli. tānī yóm limma  
 biddū yirkab 'nlhum ana melik in-nazmán utlubū šā bitridū.  
 'nllū ir-rijjāl bijī yóm. bazd middi šárū fu'pra ketír. 'álitlū  
 martū yá rijjāl il-melik wazad innū byinzóm zalēna. ráḥ šáf. 10  
 il-melik in-nazmán bi-yóm sikvr. kān zandū šāhbén. amvr  
 bi-'nlhum. tānī yóm se'el wén flán ū-flán. 'álulū ent amert bi-  
 'nlhum. ḥezin ketír ū-zamellhum zamūdén ū-zamel yóm feraḥ  
 ū-yóm ḥizn. kān yóm il-ferah ū-yóm il-ḥizn yō'azud bēn il-  
 zamūdén. illi yijī la-zōndū yóm il-ferah kān yinzóm zaléh  
 willi yijī yóm il-ḥizn kān yitlū ū-yidhen il-zamūdén bi-dem- 15  
 mū. sá'nbīt yóm illi ija la-zōndū fih ir-rijjāl kān yóm il-ḥizn.  
 ḥezin il-melik ketír ū-'nllū ma lw'ēt tijī illa fī hen-nḥár. 'nllū  
 ana 'nbilt bes biddi ḥadan yikfelni. bazdén iltefet ila wāḥad  
 ismū šēbān. 'nllū ma btikfelni. ma 'ibil. bazdén 'ám wāḥad  
 ismū 'vrádi. 'ál ana bikfelak. 'nllū il-melik zala 'addēš. 20  
 'nllū zala sini. bazdén il-melik zaṭáh ḥmms mīt ná'a ū-rāḥ la-  
 zōnd āhelū. šár tirm yóm il-ḥizn. 'nllū il-melik li-'vrádi fát  
 il-w't lau biddū yijī ḥmzala kān ija wil-melik kān mištihī in*

ma yijî. tâni yôm rikib il-melik û-'azad bân il-zamûdên û-*tblb*  
*in yit'ul'vrâdi.* kill in-nâs 'âlûlû la' ma bijâz illa hotta yikmel 25  
yômû û-hinni zammâl yâhkû šâfû ğbbrâ. il-melik 'âl lij-jillâd  
ö'tlû. in-nâs 'âlû la' hotta nšâf mîn jâi belki kân ħwnzla.  
bâzd kem da'va wušil. bâzdên hezin il-melik ketîr 'ollû šû  
jâbak yâ ħwnzla. 'ollû il-wfâ. 'ollû il-melik mîn zallmak  
il-wfâ. 'ollû dînî. 'ollû šû dînak. 'âl in-nuŕânîyi. 'ollû 30  
il-melik iŕrahî yâha. ŕerahha. tenŕŕr il-melik û-kill 'obiltû  
û-ħwrâb il-zamûdên wenzam zala ħwnzla û-'vrâdi û-'ollhum  
ma bazrif mîn akram illi wfâ bi-wazdû au illi kifil.

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nazmân; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nazmân got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He



answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Kārâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Kārâdi, "The time has come. If Hēnzēla were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Kārâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Hēnzēla." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Hēnzēla?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Hēnzēla and to Kārâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

## 113.

اجى صياد لعند ملك العجم قدم له سمكه . عطاها الف  
دينار . كانت قاعده الملكة شيرين بجعبه . لما صهر الصياد  
قالت له للملك هادا كتير الف دينار حق سمكه . قال لها  
هلّق عطيتّه كيف بدّي اخذ منه . قالت له الملكة صبر شوّيّه  
انا باخدهم منه . قال لها كيف . قالت له انا بساله شو شكل  
ها السمكه ذكر يّمّا انتى . ان قال ذكر بقول الملك ما بياكل

ذكر وان قال انتي بقول الملك ما بياكل انتي . عيّطت للرجال  
 سألته شو شكلها السمكة ذكر يما انتي . فتكر شوي وقال  
 لها خنتي لا ذكر ولا انتي . انبسط الملك كتيسر . عطاها الف  
 دينار . وقع واحد . لمة وحطه في الكيس . قالت له الملكة 10  
 للملك شفت ما ابل هو وقع دينار لمة واحدة . بعدين عيط  
 له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار  
 وما خلتيه لواحد من الخدم . قال له تحت امرك . بعدين  
 الرجال قال انا خفت ان حدا يدعس عليه لان عليه صورة  
 الملك . فرح الملك من فطنته وعطاها الف دينار كمان . 15  
 كلفته السمكة ثلاث الاف دينار . قال ان الواحد ما عمره  
 يسمع مشورة النسوان .

*ija šiyād la-zōnd melik il-zajem 'ōddemlū semeki. zaṭāh elf*  
*dīnār. kānit 'āzōdi il-meliki širīn bi-jembū. limma dōḥw̄r iṣ-*  
*šiyād 'ālittlū lil-melik hēda ketūr elf dīnār ḥa" semeki. 'ollha*  
*ḥollw̄' zaṭētū kif biddi āḥud minnū. 'ālittlū il-meliki šbur*  
*šwaiyi ana bāḥūdhum minnū. 'ollha kif. 'ālittlū ana biselū*  
*šū šikl hes-semeki doker yimma enta. in 'āl doker b'āl il-melik 5*  
*ma byākul doker win 'āl enta b'āl il-melik ma byākul enta.*  
*zaiyetit lir-rijjāl se'elitū šū šikl hes-semeki doker yimma enta.*  
*fteker šwai ū-'ollha ḥanta la doker ū-la enta. nbṣṣṭ il-melik*  
*ketūr. zaṭāh elf dīnār. w'az wāḥad. lemmū ū-ḥatttu f'īl-kīs.*  
*'ālittlū il-meliki lil-melik šift ma abḥw̄l ḥū w'az dīnār lemmū 10*  
*wḥḥdū. bazdēn zaiyētlū il-melik ū-'ollū ma bīkeffik elfēn*  
*dīnār ḥotta tāḥud id-dīnār ū-ma ḥollētū li-wāḥad min il-ḥidem.*  
*'ollū taḥt omrak. bazdēn ir-rijjāl 'āl ana ḥift in ḥadan yidzas*  
*zalēh liān zalēh šart il-melik. firih il-melik min fuṭntū ū-zaṭāh 15*  
*elf dīnār kemān. kellefitū is-semeki tlāt elāf dīnār. 'āl in 15*  
*il-wāḥad ma zomrū yismaz mešwerit in-niswān.*

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širīn was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بجمبه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة . قال له  
يا بّي بدي ها البنت . قال له ابوه لاء انا ملك ما باخذ لك  
بنت فقيرة . بعدين الصبي سخن كثير . قالوا له الحكماء احسن  
جوّزه ها البنت او ابنك بيموت . بعدين راح الملك لعند ابو  
البنت . طلب البنت منه . قال له ابوها انا ما بعطيك ياهو  
الا اذا كان ابنك بيعرف صنعه . قال له ابني بده يصير ملك شو  
بده بالصنعه . انا ما بجوزها الا لواحد بيعرف صنعه لكن اذا  
كان بتريد تاخذها بالسيف انا عبدك وتحت امرك . قال له



- لاء ما باخدها بالسيف بس بسال ابني اذا كان بيريد يتعلم  
 10 صنعه . راح سأل ابنه . قال أي بيريد اتعلم كار البلور . بيوم  
 قال له لابوه اوسق لي مركب بدّي سافر لستمبول . سخن له  
 مركب وهنّ مسافرين انكسر المركب . ناس غرقوا وناس سلموا .  
 من الجملة الصبي خُليص على شقفة خشبه . طلع على البرّ  
 بس هو كان جوعان كثير . وصل لحدّ كرخانه . وقف حدّ  
 15 الباب . قال له لصاحب الكرخانه بتريد تحطّي عندك . قال  
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشغل .  
 قال له حطّي صانع كنس الخزن بس حتى اكل . بيوم الملك  
 كان عنده قدح من البلور العال . انكسر . الملك بعث ورا  
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس . اخده وهو  
 20 حزان كثير . اجى على الكرخانه عمّال يخبر ان الملك طلب  
 منه ان يعمل له الكاس . ما كان خدّا يعرف . قال له الصبي  
 يا معلّم اعطيني شمعه ورغيفين حتى اتعشى وسكر الكرخانه  
 عليّ . بتجي على بكرات ثلاثي القدح حاضر . عمل هاك .  
 صاحب الكرخانه تاذي يوم اجى شاف القدح عال . اخده وراح  
 25 لعند الملك . هو كان مبسوط كثير . قال له بدّي واحد تاذي .  
 اجى خبر الصبي . قال له اعطيني شمعه ورغيفين . تاذي يوم  
 الصبح اجى شاف القدح حاضر . بعدين اخده وطلع يركض  
 لعند الملك . قال له الملك بدّي واحد كمان . اجى خبر  
 الصبي . قال له طيب اعطيني شمعه ورغيفين . سكر  
 30 الكرخانه وراح . الصبي كتب على القدح

يا كفى كفي      واعفي ان كان ما بتكفي  
التيس ياخذ المال      والقدرح شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبّرني  
مين شتغل ها الاقداح . قال يا سيدي يعيش راسك انا . قال  
له احكي دغري او بقطع راسك . خبّره . قال له عندي ولد <sup>35</sup>  
فقير هو شتغلهم . بعث ورا الصبي قال له يا صبي احكي لي  
وين تعلمت ها الصنعه . قال له انا ابن ملك تعلمتها ببلادي  
والقدرح ابوي هداك ياه . قال له صحح . قال له نعم . اجي  
الملك كان بدّه يقتل صاحب الكرخانه وبعطي كد شي للصبي .  
قال له الصبي لاء يا سيدي انا اكلت خبز وملح في بيته اعمل <sup>40</sup>  
معروف معي وخليه طيب بس انا بترجّاك ابعثني لبي . بعته  
الملك وبعث معه هدايا وصاحب الكرخانه خُليص كرمال  
الصبي . منتعلم شكلين من ها القصه العهد بين الخبز  
والملاح وان كان الواحد غني ما هو عيب ازا تعلم ابنه صنعه .

*kân fi melik zandû welwd wahîd šâf bint fa'iri. 'ullû yâ  
béyi biddû hel-bint. 'ullû abâh la' ana melik ma bâhûdlak  
bint fa'iri. bazdên iŝ-šwbî sôhwn kettr. 'âlûlû il-hekema ahsan  
jarwizû hel-bint au ibnak bîmât. bazdên râh il-melik la-zönd  
abû'l-bint. tnlwb il-bint minnû. 'ullû abâha ana ma bazfik  
yâha illa iza kân ibnak byazrif ŝanza. 'ullû ibnî biddû yiŝîr 5  
melik šâ biddû bi-ŝanza. ana ma bejarwizhu illa li-wâhad  
byazrif ŝanza lâkin iza kân bitriûd tâhûdha bis-séf ana zabdak  
û-taht omrak. 'ullû la' ma bâhûdha bis-séf bes bisel ibnî iza  
kân birîd yitazallem ŝanza. râh se'el ibnû. 'âl é brîd itazallem  
kâr il-bellôr. bi-yôm 'ullû labâh üsîlî merkeb biddû sâfir 10  
li-stambûl. ŝehénlû merkeb û-hinni msâfirîn inkeser il-merkeb.  
nâs gvrû'û û-nâs silnû. min ij-jimli iŝ-šwbî hulîŝ zala šw'fit*

ħwšbi. ʔuliz zala'l-borr bes hā kān jūzān ketir. wuṣil la-ħadd kirħāna. wv'if ħadd il-bāb. 'ullū li-šāħib il-kirħāna bitrid ʔħwttnī zandak. 'ullū ent ma šāyif šū heš-šujl id-da'ī šū 15 byazrifak tištujil. 'ullū ħwttnī šāwiz kennis il-maħzan bes ħotta ākul. bi-yóm il-melik kān zandū 'vdaħ min il-bellór il-zāl. inkesor. il-melik bazat wera šāħib il-kirħāna ū-'ullū biddak tazmil hel-kās. vħvdū ū-hā hezndān ketir. ija zala'l-kirħāna zammāl yiħvbbir in il-melik ʔvlob minnū in yazmillū il-kās. 20 ma kān ħadan yazrif. 'ullū iṣ-ṣvbī yā mزاللmi aṣṭinī šemza ū-rvǧifēn ħotta itazašša ū-sekkir il-kirħāna zaléyi. btiji zala bukra bitlā'ī il-'vdaħ ħādir. zamil hek. šāħib il-kirħāna tānī yóm ija šāf il-'vdaħ zāl. vħvdū ū-rāħ la-zōnd il-melik. hā kān mabsūt ketir. 'ullū biddī wāħad tānī. ija ħvbbir iṣ-ṣvbī. 25 'ullū aṣṭinī šemza ū-raǧifēn. tānī yóm iṣ-ṣvbī ija šāf il-'vdaħ ħādir. bazdēn vħvdū ū-ʔuliz yurkuḍ la-zōnd il-melik. 'ullū il-melik biddī wāħad kemān. ija ħvbbir iṣ-ṣvbī. 'ullū ʔaiyib aṣṭinī šemza ū-rvǧifēn. sekker il-kirħāna ū-rāħ. iṣ-ṣvbī katob zala'l-'vdaħ

30

yā kefa kifī

it-tēs yāħud il-māl

vazfī in kān ma bitkifī

wil-'vdaħ šujl keffī.

bazdēn šāfū il-melik. bazat wera šāħib il-kirħāna 'ullū ħvb-birnī min švǧel hel-'vdaħ. 'āl yā sidi yazyiš rāsak ana. 'ullū aħkī duǧeri au bu'az rāsak. ħvbbērū. 'ullū zandī wlvnd fa'ir 35 hā švǧelhum. bazat wera iṣ-ṣvbī 'ullū yā ṣvbī aħkilī wēn tazallemt heš-šanza. 'ullū ana ibn melik tazallemtha bi-belādī wil-'vdaħ abūi hedāk yāh. 'ullū šāħib. 'ullū nazam. ija il-melik kān biddū yi'tul šāħib il-kirħāna ū-yazfī kill šī liṣ-ṣvbī. 'ullū iṣ-ṣvbī la' yā sidi ana ākelt ħubz ū-millī fi bētū azmil mazraf mazi 40 ū-ħvllih ʔaiyib bes ana bitrejjāk ebzatnī la-béyi. bazatū il-melik ū-bazat mazū hedāya ū-šāħib il-kirħāna ħuliṣ kirmāl iṣ-ṣvbī. mintazallem šiklēn min hel-'uṣṣa il-zahid bēn il-ħubz wil-millī win kān il-wāħad ħvnī ma hā zaib iza tazallem ibnū šanza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and



asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My 5 son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish 10 to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate 15 work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was 20 no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the 25 shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop 30 and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the 35 boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of 40 you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

## 115.

مرّة كان في ثلاث حراميّة في خمّاره . راحوا الناس اللي كانوا  
 عمّال يسكروا . قالوا الحراميّة لبعضهم الليلة بدّنا نروح نسرق  
 خزنة السلطان . هرون الرشيد كان متخفي وقاعد في قرنه .  
 فزّ قال لهم انا بدّي روح معكم . بس كان متخفي وما عرفوه . قال  
 لهم بتاخذوني معكم او بحكي . قالوا طيب . سألوا واحد شو 5  
 كارك . قال لهم انا بعرف الكلاب شو بتقول لّما بتنبّح . قالوا  
 للتاني انت شو كارك . قال بحمل سبعين قنطار وما بتتعب .  
 قالوا للتالت انت شو بتعمل . قال لهم انا معي مغنطيس  
 بسحب كلّ المسامير والبراغي بدون صوت . قالوا له انت شو  
 بتعمل . قال لهم انا بفرج المنضاف . قالوا طيب امشوا حتّى 10  
 نروح . مشيوا وراحوا وهنّ رايمين سمعوا كلاب عمّال تنبّح .

- قالوا له للي بيعرف بنبيح الكلاب شو عمال يقولوا . قال لهم  
 عمال يقولوا ان الملك معنا . قال له هرون الرشيد اسكت  
 دخلك وزعل كتير وخاف ان يعرفوه وقال له الملك بيحي يسرق  
 خزنته . بعدين وصلوا لدار الملك . صارت الكلاب تنبّح كثير . 15  
 بعدين قالوا للي بيعرف بلغة الكلاب شو عمال يقولوا . قال  
 لهم انا قلت لكم عمال يقولوا الملك معنا . زعل كتير الملك  
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي اجي  
 اسرق خزنتي . طلعا لفوق . قالوا له لصاحب المغنطيس  
 انت احب البراغي والمسامير . سحبهم قالوا له لل بيحمل كثير 20  
 اجي دورك . قال لهم هرون الرشيد انا بسبقكم لمطرح الفلاني  
 حتّى ما حدّا يلقتنا على الدرب . راح وجاب البوليس  
 وهنّ ضاهرين لقطهم واخذهم للحبس . بعدين تاني يوم  
 هرون الرشيد راح للمجلس . قال لهم جيبوا الحراميّة لهون .  
 قال له للاول انت شو كارك . قال له انا بفهم الكلاب شو 25  
 بيقولوا . قال له للتاني شو بتعرف . قال له انا بسحب  
 بالمغنطيس . قال له للتالت انت شو كارك . قال له بحمل حملة  
 ثقيله . بعدين قالوا له انت كارك فراج الضيقات شو بعد بدك  
 ضيقه اكثر من هاك . قال لهم ها المرّة ساحتكم ونفاهم . قال  
 لهم اذا شفتكم بها البلد بقتلكم . ستكتروا بخيرة وراحو . 30

*morra kân fi tlât ḥarāmīyi fi ḥomāra. rāḥū in-nās illi  
 kânū zammāl yiskerū. 'alū il-ḥarāmīyi li-baḍlum il-tēli  
 biddna nrāḥ nisru' ḥoznūt is-sultān. herān ir-rašīd kân mit-  
 ḥaffī ū-'āzōd fī 'urni. fezz 'ollhum ana biddī rūḥ mazkum bes  
 kân mitḥaffī ū-ma zarefūh. 'ollhum btāḥdānī mazkum au  
 biḥkī. 'alū taiyib. se'elū wāḥad šū kārak. 'ollhum ana baḥrif 5*



*il-kláb šú bit'ul limma bitnebbih. 'alū lit-tānī enti šú káarak.*  
*'al biħmul sebazín 'untár ū-ma bitzab. 'alū lit-tálit enti šú*  
*btazmil. 'ullhum ana maži mǝǝnetis bišheb kill il-misāmír wil-*  
*bráǝi bidún šaut. 'álálū ent šú btazmil. 'ullhum ana bi'ruj*  
*il-mindá'. 'alū taiyib imšū ħotta nráħ. mišyū ū-ráħū ū-hinni 10*  
*rāyihín semazū kláb zammál tinebbih. 'álálū lillī byazrif*  
*bi-nebīħ il-kláb šú zammál yī'álū. 'ullhum zammál yī'álū in*  
*il-melik mazna. 'ollū herún ir-rašíd iskut daħlak ū-zazöl ketír*  
*ū-ħáf in yazrifáh ū'ollū il-melik byijī yisru' ħazntū. bazdén*  
*wuštū li-dár il-melik. šárit il-kláb tinebbih ketír. bazdén 'átū 15*  
*lillī byazrif bi-ħuǝet il-kláb šú zammál yī'álū. 'ullhum ana*  
*'ultilkum zammál yī'álū il-melik mazna. zazöl ketír il-melik*  
*ū'ollū ma 'ultillak ana ma bn'a tī'ál il-melik mazna šú biddī*  
*ijī isru' ħozntū. tǝlazū li-fó'. 'álálū li-šáħib il-mǝǝnetis*  
*enti isheb il-bráǝi wil-misāmír. saħǝbhūm. 'álálū lil byihmil*  
*ketír ija dórak. 'ullhum herún ir-rašíd ana bisbe'kum 20*  
*li-mǝtraħ il-flānī ħotta ma ħadan yil'ǝtǝna zala'd-derb. ráħ*  
*ū-jáb il-bōlis ū-hinni dǝħrín lw'nthum wǝħǝdħum lil-ħǝbs.*  
*bazdén tānī yóm herún ir-rašíd ráħ lil-mejlis. 'ullhum jǝbū*  
*il-ħarāmīyi la-hón. 'ollū lil-aucel ent šú káarak. 'ollū ana bi'*  
*hem il-kláb šú bi'álū. 'ollū lit-tānī šú btazrif. 'ollū ana bis- 25*  
*heb bil-mǝǝnetis. 'ollū lit-tálit ent šú káarak. 'ollū biħmul*  
*ħamli t'ili. bazdén 'álálū enti káarak ferráj id-tī'át šú bazd*  
*biddak dī'i aqtar min hék. 'ullhum hel-mǝrra sāmáħtkum*  
*ū-nefáħum. 'ullhum iza šiftkum bi-hel-belǝd bi'tilkum. stek-*  
*terū bi-ħérū ū-ráħū. 30*

Once there were three robbers in a wine shop. The people who were drinking there departed. The robbers said among themselves, "At night we shall go and steal the treasure of the sultan." Herún ir-Rašíd was disguised, and sitting in a corner. He rose and said to them, "I wish to go with you;" but he was disguised, and they did not know him. He said to them, "Take me with you or I shall tell (of the plot)." They said, "Good." They asked one, "What is your business?" He said to them, "I know what the dogs say when they bark." They said to the second, "What is your business?" He said, "I carry seventy *ħuntár* (about 17½ tons), and am not wearied." They said to the third, "And you, what do you do?" He said to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way 10 (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the 15 dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to 20 them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?" 25 He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر  
 تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير  
 قال لاخته تعوا نحن حتى نحد ليش ابونا ما بيحوزنا هلق  
 نحن منلبس كلنا احمر ومنقعد في اوضنا لما بيحي ابونا  
 بيسالنا ليش زعلانين . منقول له كل اولاد الاكابر تجوزوا ونحن<sup>5</sup>  
 اولاد السلطان ما بتجوزنا . اجى ابوهم من عشية . سأل فين  
 الاولاد . العبيد قالوا له هت لابسين احمر علامة الغضب .  
 فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له  
 انا صار عمري خمسين سنة وما جورتني . قال له تكرم يا ابني  
 بس هون ما في بنات ملوك على قدكم . الكّل قالوا نحن ما<sup>10</sup>  
 بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال  
 مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي  
 التمن . صاروا يمشوا يمشوا حتى وصلوا حد مغارة . صار  
 الليل . ناموا هونيك . ثاني يوم قاموا حتى يروحوا على  
 الصيد . خلّوا الزغير حتى يعمل الاكل . بده يشعل نار .<sup>15</sup>  
 ما كان عنده شحيطا . راح صار يمشي حتى وصل حد تصوينه عند  
 المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم  
 شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .  
 بعدين شاف الثاني . قتله حد العشرين . بعدين فات  
 لجوا . شاف بنت ملك نايمه في تخت مثل القمر . بعدين فات<sup>20</sup>  
 لايضة الثانية حد تسع وثلاثين . في كل اوضه كان في بنت .  
 في اوضه الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم



عرايس بس انا لاء . صار يفتش في الاوضه . شاف سرير في  
السقف . نزله شاف صبيته حلوه اكثر من الكلد وشعرها مغطي  
وجها . فرقة وتركها وراح . اجى ابوهم شاف العبيد 25  
مقتولين ومرميين . سأل الخدم مين عملها المعروف معي حتى  
اعطيه اللي بيريد . كان الصبي راح لعند اخوته وما خبرهم .  
الملك بعث منادي ينادي وبايده منديل . اول يوم وتاني يوم  
وتالت يوم شافه ابن السلطان . قال له اعطيني المنديل .  
عطاه ياه . راح لعند الملك وخبره . قال له شو بتريد 30  
اعطيك . قال له ما بريد شي بس نحن اولاد سلطان الفلاني  
ونحن اربعين واحد من فرد ام واب . بدنا اربعين عروس من  
فرد ام واب . قال له ابي تكرموا . بعث ورا اخوته . اجوا  
وشافوا عرايسهم . لما شافوا الزغيره اطرف من الكلد نكسدوا  
وصاروا بدهم يقتلوا اخوهم . راحوا لعند السلطان وقالوا له 35  
بحيس ان الزغيره اطرف من الكلد لازم تطلب مهرها غالي .  
قال لهم شو بطلب . قالوا له في عند الغول لحاف كويس كثير  
من حرير وكبير كثير وازا لقيته بيصير زغير . راح قال له انا ما  
بعطيك بنتي حتى تجيب لي لحاف الغول . قال له حسن طيب .  
راح لم براغيت كثير وطلع على سطح الغول . فخته وزمي 40  
البراغيت على الغول والغوله . بعدين الغول قال للغوله حظي  
الحاف برّا حتى يطيروا البراغيت . بعدين حطته برّا . اجى  
حسن اخده . في بين بيت الغول والدرب حجر مسكور . الغول  
شاف حسن اخذ الحاف . بعدين الغول صار يقول له دخلك  
يا حسن الله يخليك يا حسن اطلب مثل ما بتريد بعطيك . 45

ما ردّ حسن . اخذ الحفّ وراح لعند السلطان . قال له  
 هلّف بدّي العروس . قال له تكرم . اجوا اخوته قالوا له بعد  
 عنده حصان ما في متله . اجى السلطان قال له بعد بدّي  
 حصان الغول . قال له طيّب ها الشي ما هو منك بس من  
 اخوتي . راح لبيت الغول . تخبّي تحت بطن الحصان . كان<sup>50</sup>  
 الحصان مربوط بسبع رزّات . قبع اول رزّه . سهل الحصان .  
 قال لها الغول للغوله قومي شوفاي مين عمال يسرق الحصان .  
 قالت له مين بيسترجي يسرق الحصان . بعدين حسن قبع  
 الثانية . سهل الحصان كمان اكثر من الاول . قام الغول  
 حتّى يشوف مين عمال يسرق الحصان . فتش لقي حسن تحت<sup>55</sup>  
 بطن الحصان . قال له ها علقّت . اخده وربطه وراح حتّى  
 يعزم كلّ الغيلان . قال لها لمرته عجني كثير . بعدين  
 صارت تعجن . قال لها حسن فكّي لي ايدي حتّى اعجن  
 مطرحك . فكّت له ايده . بعدين قال لها ما فيني اعجن  
 بايد واحدة فكّي لي الثانية بعجن احسن . فكّت له ايد<sup>60</sup>  
 الثانية . فكّ اجريه قتلها وطبخها وحنّ السفره . اخذ  
 الحصان وراح . وصل لعند السلطان . قال له يا سلطان  
 الزمان اذا كان بعد بتطلب شي بقتلك وبقتل اخوتي . قال له  
 لاء خد عروستك . حملوا كلّهم راحوا وهنّ رايجين قالوا لهم  
 المكارية لا تمرقوا من ها الطريق . غيروها ليش هونيك كلّ<sup>65</sup>  
 اهل البلد مسخورين صاروا حجار سود . بعدين اخوته قالوا بس  
 مرّقوا حسن من هونيك ومرته بتبقى معنا . المكارية عملوا  
 غلط مرّقوهم من المدينة المسخورة . شافهم اليهودي اللي

بيسحر استخلى الست حسن . سحرهم كلهم من عداها .  
 اخدها عروس اله . بعدين ما عرفت جوزها طيب ولا هو عرف <sup>70</sup>  
 انها هي طيبه . بعدين كان جوزها في بستان . طلّع شاف  
 ست حسن في الشباك . بعث مع العبيد قال لها انا طيب  
 بس اسالي اليهودي فين روحه حتّي تبقي تنسلي انتي وياها في  
 النهار . من عشية اجى اليهودي صارت تقول له دخلك قل لي  
 وبين روحك حتّي اتسلي انا وياها في النهار . قال لها في سكرة <sup>75</sup>  
 الباب . حطت تشكيل على الباب وعملت انها عمال تحكي  
 معها . اجى عشية اليهودي شافها مشكّله الباب . قال لها  
 شو انتي مجنونه . قالت له دخلك وبين روحك . قال لها في  
 المكنسه . صارت تصحك عليه حتّي يجمن انها بتكبه . قالت  
 يوم قالت له دخلك قل لي وبين روحك . قال لها روحي بعلبه <sup>80</sup>  
 صطوطه باجره غزاله عرجه جوات قطنه . قالت له كيف بدّي  
 اعمل حتّي جيبها . قال لها بتلات شعرات من دقني .  
 اخدت التلات شعرات وتاني يوم عطيتهم لجوزها . حرق اول  
 شعرة اجى مارد قال له شو بتريد . قال له بدك تاخذني  
 لمطرح الفلاني . اخده . شاف غزاله عرجه . قوسها وشال <sup>85</sup>  
 رجلها شاف فيها علبه . فتح العلبه شاف فيها قطنه .  
 اليهودي قال لها لست حسن اخ انا راح اموت . حسن حرق  
 شعرة تانيه . اجى مارد . قال له شو بتريد . قال له بدّي  
 تردني للبلد اللي فيها اليهودي . حطه على كتافه وطار لبلد  
 اليهودي . شال القطنه وصار يقول له لليهودي شوف روحك <sup>90</sup>  
 معي . فكّ السحر عن اخوتي او روحك معي . اخد ماء ورشها .



رجعوا كلهم زلم مثل ما كانوا وكل اهل البلد المسحورة الحدادين  
 النجارين وكل واحد في صناعته. بعدين مسك القطنه نتفها  
 وراحوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه  
 حطه عنده واخوته سكنهم في غير بلد.

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هاده حكايتي حكيتهها وفي عبك خبيتهها.

*kân fi sultân zandû arbazîn şvbi. şâfû kill ülâd il-wizw  
 tejawwezû u-kill ülâd il-akâbir fi şphw şzbbân. bazdén il-kebir  
 'âl lahûtû tazû nahna hotta nahred lês abâna ma bijawwezna.  
 hollv' nahna minbilis killna ahamar u-mnu'zud fi uwôdna. limma  
 byijî abâna byiselna lês zaslânîn. min'illû kill ülâd il-akâbir  
 tejawwezû û-nahna ülâd is-sultân ma bitjawwezna. ija abâhum 5  
 min zaşyi. se'el fên il-ülâd. il-zabîd 'âlâlû hinnî lâbsîn  
 ahamar zalâmit il-gudub. fât la-zönd il-kebir. 'ollû mâlak  
 y'ibnû gudbân. 'ollû ana şâr zomrî hwmşîn sini û-ma jaw-  
 weztnû. 'ollû tikram y'ibnû bes hön ma fi binât mlâk zala 'ndd-  
 kum. il-kill 'âlû nahna ma biddna binât mlâk biddna arbazîn 10  
 bint min ford imm wâb. 'âl mlîh. jâbü arbazîn boğl hwm-  
 melâhum min hnfîf il-hmel û-gâli it-temen. şârû yimşû yimşû  
 hotta wuşlû la-hadd muğâra. şâr il-lêl. nâmû hönik. tânî  
 yóm 'âmû hotta yirûhû zala 'ş-sêd. hollû iz-zğîr hotta yazmil  
 il-âkl. biddû yişazöl nâr. ma kân zandû şahhâita. râh şâr 15  
 yimşî hotta wuşil la-hadd tşwîni zand il-muğarib. tuliz zalêha  
 û-nizil. şâf sillum. tuliz zala is-sillum şâf zabd hâmil sêf  
 û-tâlîz y'itûl binât is-sultân. 'ntelû. bazdén şâf it-tânî. 'ntelû  
 la-hadd il-zaşrîn. bazdén fât la-jûwa. şâf bint melik nâyimi  
 fi toht mitl il'vmwr. bazdén fât lûda it-tânyî la-hadd tisa 20  
 û-tlâtîn. fi kill ûda kân fi bint. fi ûdit il-arbazîn fettes ma  
 şâf hadan. 'âl ahâtî lw'êtîlhum zarâyis bes ana la'. şâr yifet-  
 tiş f'îl-ûda. şâf srîr f'îs-sw'f. nezzelû şâf şvbiyi helwi aktar  
 min il-kill û-şarha muğvîlî wîjha. ferw'û û-tarakha û-râh.  
 ija abâhum şâf il-zabîd me'tûlîn û-mörmüyîn. se'el il-hidem 25  
 min zamel hel-mazrâf mazî hotta azîh illî birîd. kân is-şvbi  
 râh la-zönd ahûtû û-ma hwbberhum. il-melik bazat mnâdî  
 yinâdî û-bîdû mandîl. awel yóm û-tânî yóm û-tâlît yóm şâfû  
 ibn is-sultân. 'ollû azînî il-mandîl. zatâh yâh. râh la-zönd*

*il-melik ū-hobberū. 'ollū šū bitríd aštík. 'ollū ma bríd šī bes 30*  
*naħn ūlād sultān il-flānī ū-naħn arbazīn wāħad min fird imm*  
*wāb. biddna arbazīn zarūs min fird imm wāb. 'ollū ē tik-*  
*ramū. bazat wera aħūtū. ijū ū-šāfū zarāyishum. limma*  
*šāfū iz-zǧīri azraf min il-kill nħasadū ū-šārū biddhum yī'tulū*  
*aħūhum. rāhū la-zōnd is-sultān ū-'ālūlū biħais in iz-zǧīri 35*  
*azraf min il-kill lāzim tuħub mħvrha gālī. 'ollhum šū tuħub.*  
*'ālūlū fī zand il-gūl lħāf kwaiyis ketir min ħarir ū-kebīr ketir*  
*wiza leffētū bīšir zǧir. rāħ 'ollū ana ma baztik bintī ħotta tjiblī*  
*lħāf il-gūl. 'ollū ħasan ūaiyib. rāħ lemm brāǧīt ketir ū-tpīz*  
*zala sūħ il-gūl. feħtū ū-ruma il-brāǧīt zala 'l-gūl wil-gūlī. 40*  
*bazdēn il-gūl 'al lil-gūlī ħottī il-lħāf bōrra ħotta yitirū*  
*il-brāǧīt. bazdēn ħottitū bōrra. ija ħasan vħvdū. fī bēn bēt*  
*il-gūl wid-derb ħajar meshār. il-gūl šāf ħasan aħid il-*  
*lħāf. bazdēn il-gūl šār yī'llū dahlak yā ħasan vlla yiħvl-*  
*lik yā ħasan uħub mitl ma bitríd baztik. ma redd ħasan. 45*  
*vħvd il-lħāf ū-rāħ la-zōnd is-sultān. 'ollū ħvllw' biddī 'l-*  
*zarūs. 'ollū tikram. ijū aħūtū 'ālūlū bazd zandū ħšān*  
*mā fī mitlū. ija is-sultān 'ollū bazd biddī ħšān il-gūl. 'ollū*  
*ūaiyib ħeš-šī ma ħā minnak bes min aħūtī. rāħ li-bēt*  
*il-gūl. teħvbbā taħt bōtn il-ħšān. kān il-ħšān marbūt 50*  
*bī-sebaz rezzāt. 'vbas auwel rezzi. sħel il-ħšān. 'ollha il-gūl*  
*lil-gūlī 'amī šāfī mīn zammāl yisrū il-ħšān. 'ālitlū mīn byis-*  
*terjī yisrū il-ħšān. bazdēn ħasan 'vbas it-tānyi. sħel il-ħšān*  
*kemān aktar min il-auwel. 'am il-gūl ħotta yišāf mīn zammāl*  
*yisrū il-ħšān. fetteš w'a ħasan taħt bōtn il-ħšān. 'ollū ħā 55*  
*zalīt. vħvdū ū-rvbbōtū ū-rāħ ħotta yazzim kill il-gūlān.*  
*'ollha li-martū zōjinnī ketir. bazdēn šārīt tazjun. 'ollha ħasan*  
*fikkilī idī ħotta özjun mōtrvħik. fekkitlū idū. bazdēn 'ollha*  
*ma fīnī özjun bīd wāħdī fikkilī it-tānyi bözjun aħsan. fekkitlū*  
*id it-tānyi. fekk ijreh 'ntelha ū-tpvħħa ū-ħvtt is-sufra. vħvd 60*  
*il-ħšān ū-rāħ. wusil la-zōnd is-sultān. 'ollū yā sultān iz-zemān*  
*iza kān bazd btuħub šī bī'tlak ū-bī'tul aħātī. 'ollū la' ħud*  
*zarūstak. ħvmmalū killhum rāħū ū-ħinnī rāyihīn 'ālūlhum il-*  
*mkārīyi la timrū ū min ħeṭ-ṭvri'. ħaiyirha lēš ħōnīk kill āhel 65*  
*il-belvd meshārīn šārū ħajar sūd. bazdēn aħūtū 'ālū bes merrī'ū*  
*ħasan min ħōnīk ū-martū btīb'a mazna. il-mkārīyi zamelū*  
*ǧvlat mōrrv'ūhum min il-medīnī il-meshāra. šāfhum il-yahādī*  
*illī byiṣħar istaħla is-sitt ħisn. saħerhum killhum min zadāha.*  
*vħvdha zarūs ilū. bazdēn ma zarefīt jōzħa ūaiyib ū-la ħāwi*

*zaref innha hi taiyibi. bazden kan jozha fi bistan. tallas saf* 70  
*sitt hisn fi s-sibbak. bazaf maz il-zabid 'ullha ana taiyib bes*  
*iseli il-yahudi fen rahu hotta tib'i titselli enti wiyaha fi'n-nohar.*  
*min zashyi ija il-yahudi sharit l'illu dahlak 'illi wen ruhak hotta*  
*itsella ana wiyaha fi'n-nohar. 'ullha fi sukret il-bab. hottit* 75  
*teskil zala'l-bab u-zamelit innha zammal tahki mazha. ija zashyi*  
*il-yahudi safha msekki il-bab. 'ullha su enti mejnani. 'alitu*  
*dahlak wen ruhak. 'ullha fi'l-mikinsi. sharit tidhak zaleh hotta*  
*yihmmmin innha bihebbu. talit yom alitu dahlak 'illi wen*  
*ruhak. 'ullha rahu bi-zolbi mahuti bijor gwali zarja jawat* 80  
*'utni. 'alitu kif biddi azmil hotta jibha. 'ullha bi-tilat sazrat*  
*min dn'i. nhodit it-tilat sazrat u-tani yom zatyithum li-jozha.*  
*horr' auwel sazra ija marid 'ullu su bitrid. 'ullu biddak tahudni*  
*li-matrah il-flani. nhodu. saf gwali zarja. 'awesha u-sal* 85  
*rijelha saf fiha zolbi. fetah il-zolbi saf fiha 'utni. il-yahudi*  
*'ullha li-sitt hisn ah ana rah emat. hasan horr' sazra tanyi ija*  
*marid. 'ullu su bitrid. 'ullu biddi triddni lil-belod illi fiha*  
*il-yahudi. hottu zala ketafu u-tar li-belod il-yahudi. sal il-*  
*'utni u-sar y'illu lil-yahudi saf ruhak mazi. fikk is-sihar zan* 90  
*ahati au ruhak mazi. nhod mai u-resha. rijazu killhum zilm*  
*mil ma kanu u-kill ahel il-belod il-meshura il-haddudin in-*  
*nejjarin u-kill walahad fi snatni. bazden misik il-'utni nettefha*  
*u-rahū killhum la-zond abuhum. hasan ahka 'ishtu labah.*  
*abah hottu zandū wahūtū sekkenhum fi jér belod.* 95

*hedi hakayeti haketha*

*u-fi zabbak hovbeta.*

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šazbān. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would



I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hisn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hisn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.



The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul.<sup>90</sup> Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

95

This is my tale, I have told it;  
And you in your breast did enfold it.

*The Modern Pronunciation of Coptic in the Mass.*—By J. DYNELEY PRINCE, Ph.D., Professor in Columbia University, New York City.

THE name Copt (ΓΥΠΤΙΟΣ = Αἰγύπτιος, Arabic *Qibt*, pl. *Aqbât*, vulgar *Qūbât*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negâdeh, Luxor, Esneh, Dendera, Girgeh, Tan̄a, Assiūt and Akhmîm, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrîzî remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrîzî, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary<sup>1</sup> (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

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<sup>1</sup> *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.



revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet<sup>1</sup> will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> <sup>2</sup>	<i>Assiût.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Álfá	Álfá	Álfá	Álfá	Álfá
B	Wídâ	Wídâ	Wíttâ	Wídâ	Vídâ
P	Gámmä	Gámmä	Gámmä	Gémmá	Gámmä

<sup>1</sup> For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte*, *Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

<sup>2</sup> The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltä	Déltä	Dáldä		Dáldä
Ε	Éi	Éiyë	Éiyë	Éiyë	Éiyë
È	Sá	Só	Só	Só	Só
Z	Zítä	Sítä	Dádí	Zádí	Zádä
H	Ítá	Hídä	Hádí	Hádä	Hádä
Θ	Thítä	Tídä	Táttí	Téttä	Títtä
ι	Iótä				Iódä
κ	Káppä	Káppä	Kábbä	Kábbä	Kábbä
λ	Lólä		Láúla	Láúla	Lóla
μ	Mí	Mí	Méi	Mí	Mí
ν	Ní	Ní	Néi	Ní	Ní
ξ	Īksí	(Labíb gives Äksí for all Upper Egypt)			
ο	Ō				Ōü
π	Pí (bí)				Ví
ρ	Rú		Róü		Róü
σ	Śímä	Śímä	Sámmí	Sémmä	Sámmä
τ	Tav				Dá'u
γ	Īpsilôn				Hë
φ	Ví	Fíi	Fíi	Fíi	Fíi
χ	Kí	Kí	Kéi	Kí	Kí
ψ	Ēpsí	Äpsí	Äpsí	Äpsí	Äpsí
ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
ω	Šái	For Upper Egypt séi and šái			Šái
q	Fái	Fái	Fái	Fái	Fái
h	Hái	Hë	Hë	Hë	Hëi
z	Hóri				Hóri
x	Gánga	Gándÿe	Dÿándÿi	Dÿéndÿa	Dÿándÿa
σ	{ Ēgtyímä or Ēgšímä	Śímä	Śímä (Hímä)		Śímä
†	Dí (Dídi)	Dí	Déi	Dí	Dí

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Şa'îd (Sahîd), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:



*Text.*<sup>1</sup> **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠΣΑΧΙ ΠΕ ΟΥΟΣ ΠΙΣΑΧΙ ΝΑΡΧΗ**

*Cairo.*<sup>2</sup> Hēn ētārchī nē ēpsāzi pē ūōh pīsāzi nāfkī

*Assuān.* Hān diārchī mān bisāgi bā wāh bisāgi nāfkā

**ΒΑΤΕΝ Φ† ΟΥΟΣ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΣΑΧΙ. ΦΑΙ**

hātēn Ēvnōūdi ūōh nē Ūnōūdi pē pīsāzi. Vāi

hātān Ēvnōūdi ōʰāh nā Ōʰnāidi bā bisāgi. Vāi

**ΕΝΑΡΧΗ ΙΣΧΕΝ ΖΗ ΒΑΤΑΝ Φ† ΖΩΒ ΝΙΒΕΝ ΑΥΩΠΙ**

ēnāfkī īszēn hī hātēn Ēvnōūdi hōv nīvēn āvsōpi

ēnāfkā īsgēn hā hātān Ēvnōūdi hōv nīwān āūsōbi

**ΕΒΟΛΖΙΤΟΤΥ ΟΥΟΣ ΑΤΘΝΟΥΓ ΝΠΕ ΖΛΙ ΨΩΠΙ ΕΒΟΛ ΒΕΝ**

ēvōlhītōtf ūōh ātēēnūf ēmpē ēhʹlī sōpi ēvōl hēn

āwōlhītōtf ōʰāh ātsānāyāf ēmbā āhʹlī sōbi āwōl hēn

**ΦΗΕΤΑΥ ΨΩΠΙ. ΝΕ ΠΩΝΗ ΠΕ ΕΤΕ ΝΒΗΤΥ ΟΥΟΣ ΠΩΝΗ**

vīētāf sōpi. Nē ēpōnh pē ētē ēnhītf ūōh ēpōnh

vīātāʹf sōbi. Nā ūōnh bēdā bā nīhādāf ōʰāh ēndē

**ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟΣ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ**

nē ēvūōini ēnnirōmi pē. Ūōh piūōini āferūōini

ōnhī vīūwāʹni ēnnirōmi bā. Ōʰāh bāūwāʹni (wān) āfūōini

**ΒΕΝ ΠΙΧΑΚΙ ΟΥΟΣ ΝΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟΥ.**

hēn pikāki ūōh ēmpē pikāki ēštāhōf.

hēn bikāki ōʰāh ēmbā pikāki štāʹhōf.

<sup>1</sup> Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

<sup>2</sup> The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *e* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *č* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ḏ* = *th* in 'this'; *g* = always *g* in 'go'; *ġ* = Arabic *ġ*; *h* = *h* in 'have'; *h* = Arabic medial *ح*; *h* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*); *š* = Eng. *sh*; *ṭ* = Arabic *ط*; *th* is always hard, as in 'thin'; *ž* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ł*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebīr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1\*:

<i>Text.</i>	ΑΓΧΟΟC	ΕΤΒΕ	ΑΠΑ	ΖΩΡ	ΧΕ	ΜΠΕΦΧΙ-ΒΟΛ
<i>Cairo.</i>	Ävgós	étvë	Āpâ	Hör	žë	mpëfží ěgëól
<i>Assuân.</i>	Āûgós	ütwä	Ābâ	Hör	gë	mbäfgí šöl

ΕΝΕΖ	ΟΥΔΕ	ΜΠΕΦΩΡΚ	ΟΥΔΕ	ΜΠΕΦCΑΖΟΥ	ΟΥΔΕ
ēnëh	ûdë	mpëfôrck	ûdë	mpëfsâhû	ûdë
änäh	üdä	mbäfôrck	üdä	mbäfsâhû	ädä

#### ΜΠΕΦΩΔΞΕ ΧΩΡΙC ΑΝΑΓΚΗ.

* mpëfsâžë	hôrîs	änängkî.
mbäfsâgë	hôrîs	änägkî.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

#### A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius<sup>1</sup> does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,<sup>2</sup> particularly in final vowels, which gave the tendency to the subsequent

<sup>1</sup> ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgärrabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, §20.

<sup>2</sup> Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bëss' li* 'it is enough for me'; *harg' niswân* 'ladies' shawls'; *šugl' mîn di* 'whose work is this?', etc.

1. Long and short **Α** are represented in both Boheiric and Sahidic by *ā* and *ä*, respectively; thus **CAXI** = B. *sāzi*, S. *sāgi* 'word'; **ΑΡΧΗ** = B. and S. *ārchī* (Greek) 'beginning.' The diphthong **ΑΥ** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āu* in S.; e. g. **ΑΥΩΠΙ** = B. *avšōpī*, S. *āūšōbī* 'they have been.' It should be noted, moreover, that **ΑΛ** was used according to Stern<sup>1</sup> to represent Arabic **ع** in the words **ΑΛΛΑΝCΑΡΟΤ** **العنزروت** 'a sort of gnm'; **ΑΛΜΟΥCΑΑΤ** = **المصعد** 'sublimate.' The **ع** is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **Α** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **ΑΛ** = **ال** *el*.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ä*; thus, **ΒΕΝ** = B. *hēn*, S. *hän*; **ΕΤΒΕ** = *ētvē*, S. *ätwä*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *ni*; cf. **ΝΒΗΤC** = B. *ēnhēt*, S. *nīhädāf* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΙΡΩΜΙ** = B. and S. *ēnnirōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΝΠΕ** = B. *ēmpē*, S. *ēmbä*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ārdēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdä* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

<sup>1</sup> Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.



Neo-Hellenic, whereas it still retains in S. its probable original force *éu*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونة *šūnē* 'a barn, store-house', from which we find the denominative stem *šauwīn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel Η differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, ΝΑΥΧΗ = B. *nāfkī*, S. *nāfkā* 'it was'; ἸΒΗΥΤΩ = B. *ēnhūt*, S. *nīhādāf* 'in it', etc., but retains the *i*-value in the Greek ΑΝΑΓΚΗ = S. *ānāgkī* (B. *ānāngkī*). The diphthong ΗΥ is pronounced *iv* in Lower Egypt and *áú*, like ΑΥ, in Upper Egypt. The vowel Η is found in Stern, *op. cit.*, representing the Arabic *i*-vowel; cf. ΑCCEPΝΗΖ = الزرنیح 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheiric pronunciation.

4. The vowel Ι is usually pronounced in both sections as *i* and *ī*. I find only the variation ΠΙΟΥΩΙΝΙ = B. *píúōinī*, S. *bāúwāinī*, which difference is probably due more to the vagary of the Assuân cantillator than to actual vocalic differentiation.

5. The vowel Ο, long and short, appears in three forms, viz. as *ó* (= Eng. *aw*), *ō*, and *ö*, in both dialects; cf. Φ†<sup>1</sup> = B. *Ĕvnō<sup>u</sup>dī*, S. *Vnō<sup>u</sup>dī* 'God'; ΩΩΠΙ = B. *šōpī*, S. *šōbī* 'to be'; ΕΒΟΛ = B. *ēvöl*, S. *āvöl*, 'out of.' It is curious that Coptic ΩΟΝΤ appears in modern Egyptian Arabic as *šant* 'acacia.' The diphthong ΟΥ is pronounced in Lower Egypt *ū* (as ΟΥΟΖ = *ūōh* 'and') except in a few words, as *Ĕvnō<sup>u</sup>dī*, S. *Ĕvnō<sup>u</sup>dī* 'God', but generally in S. *ō<sup>u</sup>*, as *ō<sup>u</sup>āh* 'and.' Short *ö* also seems to appear in S. as *ā* in *ō<sup>u</sup>āh* 'and', but this may be a freak due to cantillation. The Sahidic pronunciation *wāūh* for this word undoubtedly arises from musical causes. It is interesting to observe that ΜΟΝΗ 'harbour' has become *Minye* (place-name)

<sup>1</sup> Abbreviation for ΦΝΟΥ†.

in Arabic, exhibiting practically an *umlaut*. The word **ΝΟΒ** 'greatness, size,' has become *nūš* in Egyptian Arabic; cf. *kēbīr zē ʔn-nūš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΠΕ** (Stern) we find **ΟΟ** for Arabic *ū*; **الخروب** 'siliqua.' The diphthong **ΟΟ** is a short *ō* in both dialects, as **ΑΥΧΟΟC** = B. *avgōs*, S. *āūgōs* 'they say.' In Cairo, in the combination **ΕΖΟΟΥ**, the first **Ο** becomes *ū* under the influence of the following diphthong *ou*; thus, *chū-ū* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkī*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΠΙ** = B. *āvšōpī*, S. *āūšōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΙΟΥΩΙΝΙ** becomes *bāūwāīnī*, no doubt under the influence of the cantillation; cf. B. *pīūōīnī* and B. *āfērūōīnī* = S. *āfūōīnī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ū*; thus **ΖΑΛΩΜ** = *halām* 'cheese'; **ΤΩΒΙ** = Arabic *Tūb*, the fifth Coptic month.

#### B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *v* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōv* 'work,' but **ΝΙΒΕΝ** = B. *nīvēn*, S. *nīwēn* 'all.' Stern's Fragment also represented **ف** by **B**; thus, **الفحم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *bālāh* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārdēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *tūb*, etc. In Stern also we find **التوبال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkī*. The latter pronunciation, *g* = Arabic **غ**, is quite in

accordance with Neo-Hellenic usage for pure  $\Gamma$ , i. e. when it is not in juxtaposition with  $\mathbf{K}$ . Sometimes Coptic  $\Gamma$  is used for  $\mathbf{K}$ , as in  $\Lambda\mathbf{N}\Gamma = \Lambda\mathbf{N}\mathbf{K}$  'I.'

3.  $\Delta$ , like  $\Gamma$ , generally occurs in Greek loan-words, although it appears in a few native words, as  $\Delta\mathbf{E}\mathbf{N}\mathbf{O}\Upsilon$  'now';  $\Delta\mathbf{I}\Delta\mathbf{O}\Upsilon$  'contention,' etc. It is pronounced  $d$  in B. and  $d$ , like  $\mathbf{T}$ , in S.; cf.  $\mathbf{O}\Upsilon\Delta\mathbf{E} =$  B. *ádě*, S. *ādä*.

4.  $\mathbf{Z}$  also is a distinctly Hellenic consonant. It is pronounced like English *z* in both systems.

5.  $\Theta$  is pronounced *th* in Cairo, but *t* in Upper Egypt; thus,  $\mathbf{E}\Theta\mathbf{N}\mathbf{H}\mathbf{O}\Upsilon =$  B. *ěthnāā*, S. *ātūāā* 'future.' This consonant in S. is merely a combination consonant for  $\mathbf{T}\mathbf{Z}$ , as  $\Theta\mathbf{E} = \mathbf{T}\mathbf{Z}\mathbf{E}$  'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of  $\text{ت}$ ; cf.  $\Lambda\Theta\mathbf{O}\Upsilon\mathbf{V}\mathbf{E}\Lambda =$  التوبال 'dross.'

6.  $\mathbf{K}$  is pronounced identically in both dialects. It represents  $\text{ق}$  in Stern; thus,  $\Lambda\mathbf{L}\mathbf{K}\mathbf{I}\mathbf{N} =$  القَيْن 'hammering';  $\Lambda\mathbf{L}\mathbf{K}\mathbf{A}\mathbf{R}\mathbf{O}\mathbf{O}\mathbf{R}\mathbf{E} =$  القارورة 'bottle.' This is curious, because  $\text{ق}$  is either omitted entirely in pronunciation, as in Cairo and the vicinity,  $\text{قبطي}$  'ibti' 'Copt' = *qibti*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by  $\mathbf{K}$  seems to show that at the time when this Fragment was written,  $\text{ق}$  had its true value, i. e. *q*, in the Arabic of Egypt; cf. *Bālāq* =  $\mathbf{P}\mathbf{E}\Lambda\mathbf{A}\mathbf{K}$ . Coptic  $\mathbf{K}$  represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7.  $\Lambda$  is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that  $\Lambda$  represents Arabic *r* once, viz. in the word  $\Lambda\mathbf{O}\mathbf{W}\mathbf{H}\mathbf{L}\mathbf{A}\mathbf{C} =$  الشيراز.

8.  $\mathbf{M}$  and  $\mathbf{N}$  also differ in no way from  $\mathbf{M}$  and  $\mathbf{N}$ .

9.  $\mathbf{Z}$ , on the other hand, is a ligature consonant for  $\mathbf{K}\mathbf{C}$ , especially in Sahidic. It appears chiefly in Greek words.

10.  $\mathbf{\Pi}$  is pronounced *p* in Cairo Boheirie, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus,  $\mathbf{M}\mathbf{P}\mathbf{E}\mathbf{Q}\mathbf{X}\mathbf{I} =$  B. *mpěfži*, S. *mbāfgī* 'he does not say.' Note that  $\mathbf{\Pi}$  is B. *ěp*, but S. *bi*, as in  $\mathbf{\Pi}\mathbf{C}\mathbf{A}\mathbf{X}\mathbf{I} =$  B. *ěpsāzi*, S. *bīsāgī*. Labib states, however, that this consonant is heard in the Fayyūm



churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Báláq* = ΠΕΛΑΚ ‘island’; *birbe* ‘ruin’ = ΠΕΡΠΕ ‘temple’; *elbaq* ‘land sown with beans’ = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus, ΑΛΠΟΥΡΑΤ = البرادة ‘filings’; ΑΩΩΠΠΕ = الشبب ‘alum,’ etc. It is curious that the name of Π in Assuân is *Vi*, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic ر; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic س; thus, ΠΙΣΑΧΙ = B. *písázi*, S. *bísági* ‘the word.’ It was, however, used in Stern’s Fragment to represent Arabic ز, ص, and س; thus, a), representing ز: ΑΣΣΕΡΝΗΖ = الزرنیخ ‘arsenic’; ΑΛΑΑΝΣΑΡΟΤ = العنزروت ‘a sort of gum’; b), representing ص: ΑΛΜΟΥΣΑΑΤ = البصعد ‘sublimate’ (note that ص appears once representing *Šai*, as in *šanṭ* = ΩΟΝΤ ‘acacia’); c), representing س: ΣΙϞ = سفة; cf. also *merísi* = ΜΑΡΗΣ ‘south-wind’; *timsáh* = ΜΣΑΖ ‘crocodile.’

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, ΠΕΕΤΕ = B. *pē ētē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for ΤΑΡΧΗ we find Cairo *ētārchí*, but S. *díārchí* ‘the beginning’; ΝΗΗΤϞ = B. *ēnhítē*, S. *nihādāf* ‘in it.’ In the word ΑΤΒΕΝΟΥϞ = B. *ātčēnūf*, S. *ātšānáyāf* ‘without him,’ we find it pronounced as *t* before the following β. In Stern it also represents the final ت in ΑΛΧΙΠΡΙΤ = الكبريت ‘sulphur’; ΑΛΑΑΝΣΑΡΟΤ = العنزروت ‘gum,’ etc.; but usually stands for د, as in ΤΑΠΕΡΙ = دبر ‘treat’; ΑΛΖΑΤΙΤ = الحديد ‘iron,’ etc. **T** also represents Arabic ض, as in ΑΠΙΑΤ = ابيض ‘white.’

14. **Φ** is always *v*; thus, ΦΗΕΤΑϞ = B. *vīētāf*, S. *vīūtāf* ‘he who.’

15. It is difficult to formulate a rule as regards **X**. It is pronounced as hard *k* in native words; thus, ΠΙΧΑΚΙ = B. *píkákí*, S. *bíkákí*; but in foreign words it is generally *h* or *ch*; thus, Greek ΧΩΡΙΣ = B. and S. *hōrīs*; ΑΡΧΗ = B. and S. *ārchī*. In Upper Egypt, however, ΨΥΧΗ is pronounced *psíkí* with *k*. In Stern, again, we find **X** = *k*: ΑΛΧΕΝΟΥΝ = الكانون 'bra-zier'; and also **X** = *h*: ΑΛΧΑΡΟΟΠΕ = الخروبة 'siliqua.'

16. Ψ is a ligature consonant = *ps*, as Θ = *th*.

17. Ω is pronounced *š* in both dialects; thus, ΩΩΠΙ = B. *šōpí*, S. *šōbí*. In ΩΤΑΖΟϞ the Ω is pronounced in B. with a prosthetic vowel; thus, *ěštáhōf*, but S. *štā'hōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives Ω = *š*, as ΑΩΩΗΛΑΣ = الشيراز, etc.

18. Ϟ = *f* in Upper and Lower Egypt; ΝΑϞΧΗ = B. *nāfkí*, S. *nāfká*. In Stern, only the word ϞΙϞ = سفّ shows Ϟ = ف, which is elsewhere represented by Β, *q. v.*

19. Η = *h* in Cairo and Assuân; thus, ΗΕΝ = B. *hèn*, S. *hän* 'in'; ΗΑΤΕΝ = B. *hátèn*, S. *hátän* 'apud, juxta.' In some parts of the Delta it is pronounced *k'*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. Ζ is now pronounced in both dialects exactly like the Arabic medial ح = *h*; thus, ΟΥΟΖ = B. *úōh*, S. *o'áh* 'and.' For ΖΛΙ, B. has *ēh'li* and S. *āh'li*, with prosthetic *ē* and *ā* respectively. Ηορι = ح appears also in ΜΣΑΖ = *ěmsáh* = modern Egyptian Arabic *timsáh* 'crocodile'; but in Stern it also represents خ, as in ΑΣΣΕΡΝΗΖ = الزرنیح 'arsenic,' and ح: ΑΩΩΛΖΕΡΙ = الشحار 'soot.'

21. Ξ is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic ج, which, however, has two distinct pronunciations between Cairo and Assuân. Arabic ج appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiût we hear ج as *ġy*, at

Luxor as *d̄y*, and at Assuân practically as *dsy*. Thus, the word **جمل** 'camel' is uttered *ǰem̄el*, *ǰyem̄el*, *d̄yem̄el*, and *dsyem̄el*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جمل** = *jem̄el*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *ž* heard, which is the regular usage in the Syrian towns (**جمل** = *žem̄el*). The Coptic **Χ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **Χ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ΑΥΧΟΟC** = *avgós* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *ž*, a sound unknown in Egyptian Arabic; thus, **ΧΕ** = B. *žē* 'that'; **ΜΠΕΡΧΙ** = *mp̄eržī* 'he does not say,' etc. In Assuân, on the other hand, I heard **Χ** as *g* in every position; thus, **ΑΥΧΟΟC** = *âugós*, **ΧΕ** = *gē*, **ΜΠΕΡΧΙ** = *mbärgī*, etc. In a number of other places in Upper Egypt, however, **Χ** is pronounced *d̄y* (cf. the list of the consonantal names above, according to which even at Assuân the consonant is named *Dyan̄dya*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **ج** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **Χ** the *g*-sound, which is apparently unnatural at Assuân.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **ج**. Did the first Arabic-speaking conquerors of Egypt utter the **ج** as *g* or as *j*? It is true that *g* for **ج** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **ج** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **ج** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **ج**



= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by  $\Sigma\Lambda\beta\alpha\rho$  (*hašar*), and of الرخار 'verdigris' by  $\Lambda\text{CCIN}\beta\alpha\rho$  (*assinšār*)? The consonant Šima  $\beta$  is pronounced *ġġ* in Cairo with prosthetic *ġ*, and *š* in Assuán and Upper Egypt generally (only at Abydos sometimes *ġ*); thus,  $\beta\omicron\lambda$  B. *ġġöl*, S. *šöl*. For  $\Lambda\text{T}\beta\epsilon\text{N}\omicron\Upsilon\text{C}$ , however, we see B. *ätčēnáf*, S. *ätšānáyáf*. In other words,  $\beta$  represents, nearly everywhere, in Egypt, a *č*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *ž* or *j* (thus, حجر =  $\Sigma\Lambda\beta\alpha\rho$ , *hašar*) and not hard *g*, which would probably have appeared as  $\Sigma\Lambda\chi\alpha\rho$ , *ħagar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *ž*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g.  $\Sigma\epsilon$  = B. *žē* for S. *ġē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

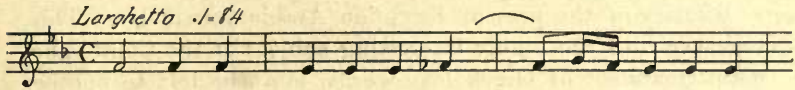
22.  $\text{T}$ ,  $\text{†}$  = *dī* all over Egypt; thus,  $\phi\text{N}\omicron\Upsilon\text{†}$  = B. and S. *Ĕvnó<sup>u</sup>dī*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *mān* (Greek μέν); B. *ēpōnh* = S. *āōnh* (with the indefinite article); B. *āōh ēpōnh nē ēvāōinī* = S. *ō'āh ēndē ōnhī vīāvōinī*; B. *āfērāōinī* = S. *āfāōinī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnhī*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *q̄* in *dī'ārchī* is evidently an attempt to avoid a hiatus in cantillation.

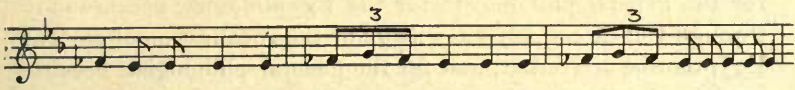
The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ō'nāidī* 'God' (musical pronunciation for *Ō'nō'dī*), does not end, but interrupts a sense phrase; thus, *ō'āh nā Ō'nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *d*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

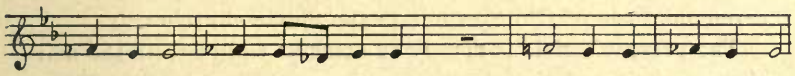
It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and



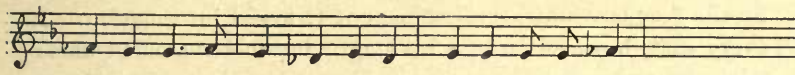
Hän dī - ār - chí mǎn bí - sá \_\_\_\_\_ gí bā wá-



ih bí - sá - gí nǎf \_\_\_\_\_ ká há \_\_\_\_\_ tân Ěvnódí ó-



uáh ná Ôu \_\_\_\_\_ nǎi-dí \_\_\_\_\_ bā bí - sá - gí. Vái



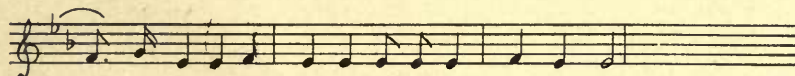
ē - nǎf-ká \_\_\_\_\_ is-gěn há \_\_\_\_\_ hā tân Ěvnó-



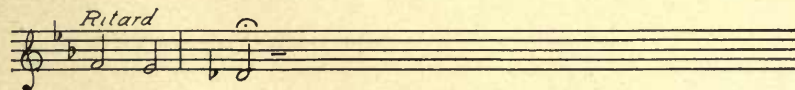
\_\_\_\_\_ dí hōv níwǎn âú — šō - bí äwöl - hí-tôtf



Ôu-âh át \_\_\_\_\_ sǎ - nâ - yǎf em - bā âh-



\_\_\_\_\_ ' lí šō - bí hǎn ví - ā - tā - uf šō - bí-

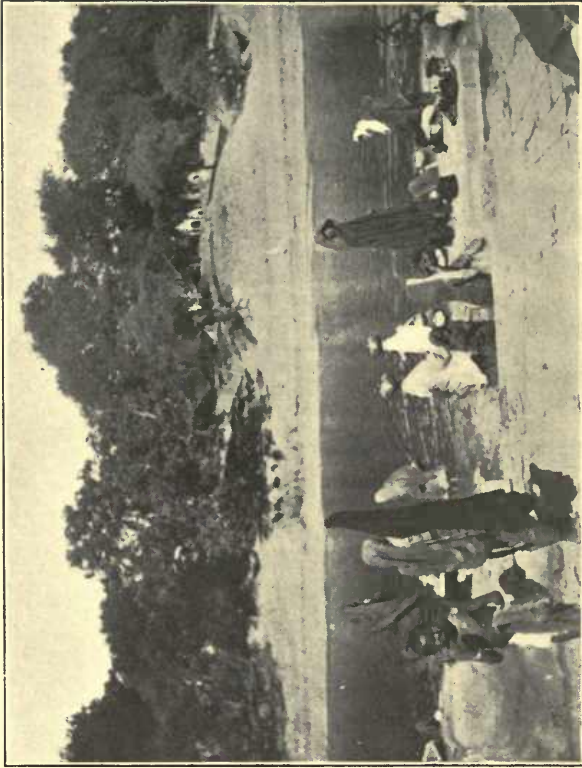




vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.





I. THE RIVER SIPRA AT UJJAIN.



*Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.*<sup>1</sup>

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Çūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

#### 1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karṇapūraka's monstrous victim in the *Mṛcchakatikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

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<sup>1</sup> A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyaṇa. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.<sup>1</sup>

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a faue of Çiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

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<sup>1</sup>The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SĀGARA LAKE AND THE TEMPLE  
OF HARI-SIDDHI AT UJJAIN.





twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim ilet purohitam yajñasya devam ṛtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Śiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Śiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Vāsavadattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Dīvālī, or Feast of Lanterns. Near by was a good specimen of a *vata-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* I. 31, *śiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuañca* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprātaraṅgānilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.





IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.



Not far beyond was a place marked off in a square of about twenty feet for the *paçumedha*, and near by was a Hindu, who, in accordance with the old Gr̥hya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *ṛṣi* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the *Gītā* on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or



weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samraj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*digam̃ca-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.





out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

## 2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!<sup>1</sup>

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Guru of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *liṅga* of Śiva, known as the Ṣaṅkara-Siṅha *Linga*. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

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<sup>1</sup> On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 43, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Sannyāsin. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nītiṅataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.<sup>1</sup>

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālatī-mādhava*, describing her as the terrible goddess Cāmuṇḍā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *JAOS*. xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

### 3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

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<sup>1</sup> See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.<sup>1</sup> The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākālavana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Īiva. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

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<sup>1</sup> I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii<sup>2</sup> 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.



the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.<sup>1</sup>

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

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<sup>1</sup> On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daçaratha festival in October on the ninth day (*nomī*) of the month *Āyvinā*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Çūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvaçī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuçika* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakaṭikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Çakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

*The Relation of the Vedic Forms of the Dual.*—By Dr.  
GEORGE M. BOLLING, Catholic University of America,  
Washington, D. C.

THE beginning of the understanding of the Vedic endings of the dual  $-āu$  and  $-ā$  dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublings of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda:  $-ā$  before consonants and in pause;  $-āv$  before all vowels except  $u$ ; before  $u$  the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtáu* can represent neither  $*ókṭō$  nor  $*ókṭōy$ , it follows that the parent language must have possessed also the form  $*ókṭōu$ , a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been  $-ō$  before consonants,  $-ōy$  before vowels, and  $-ōu$  in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in  $-ā$ ,  $-āu$ . The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I<sup>2</sup> pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Sūtras, and in general the later literature.



The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the Rig Veda. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JA OS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu-* forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu-* form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always  $-āu$ , that in the period when the old *sandhi* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became  $-ā$ , but that later the relaxation of these rules allowed  $-āu$  to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that  $\pi\acute{\epsilon}\pi\nu\sigma\tau\alpha\iota$  would have reverted to  $*\pi\acute{\epsilon}\pi\nu\theta\tau\alpha\iota$  at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.*<sup>3</sup> p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only  $-āv$  before vowels,  $-ā$  before consonants and in pause, how did the form in  $-āu$  develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in  $-āv$  was analogically transferred to the position before consonants, that in this position it became  $-āu$  and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending  $-āv$ , because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of  $-āv$  followed by a vowel, the  $v$  is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with  $\check{u}$ , which are identical with cases like  $\check{u}rmis > *u\check{u}rmis$ ; Brugmann, *Grundr.* I<sup>2</sup> p. 302—hence it is at least extremely improbable that an ending  $-āv$  would be abstracted from such a situation.<sup>1</sup> Thirdly, this ending  $-āv$  would not

<sup>1</sup> From  $tā | vaçvīnā$ , if sufficiently frequent, one might expect the development of  $*vaçvīnā$  or of an euphonic  $v$  comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form  $tāv$ .



become *-āu* before all consonants; cf. the medial forms *vājadāvnām*, *sahasradāvnām*, *arāvṇah somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv n-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōy* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ā* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ā* and *-āu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-a*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MU.* i, 226 ff., believed that they preserved the ending of the consonantal stems *\*pāda = πῶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,



and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskeuasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *saṁdhi* conceals the quantity of the final, but, conceding that the *padapāṭha* is correct, *aṣṭa* can be due only to the analogy of *sapta* (cf. Brugmann, *Grundr.* ii, 480), *nava*, *daça*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *padapāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavrata*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rigveda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6<sup>b</sup>, *īndrāvaruṇa*, i. 17. 3<sup>b</sup>, 7<sup>a</sup>, 8<sup>a</sup>, 9<sup>b</sup>, we have really two vocatives *īndrā varuṇa*, (compare, for example, *vāruṇa mītra sādathah*, v. 67. 2<sup>b</sup>), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5<sup>b</sup>, *īndrā yó vām varuṇa dāçati tman* with viii. 25. 2, *mītrā tánā na rathyā vāruṇo yāç ca sukrātuḥ*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1<sup>a</sup>, *úd vām cákṣur varuṇa suprátikam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *εἶπέ, φέρε, ἄγε* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6<sup>a</sup>; 66. 6<sup>b</sup>, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *vāruṇa* is explained as = *varuṇā* = *mitrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12<sup>a</sup>; viii. 9. 6<sup>b</sup>; *pāūra*, v. 74. 4; *vīra*, vi. 63. 10<sup>c</sup>. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in *-ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of *-āu* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde'va* are not analogical but contain the old form of the dual of consonant stems =  $\pi\acute{o}\delta\epsilon$  (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that *\*pāda* =  $\pi\acute{o}\delta\epsilon$  fell under the analogy of *açvā açvāu açvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: *\*nara* =  $\acute{\alpha}\nu\acute{\epsilon}\rho\epsilon$ , and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets *\*nara narā*, *\*açvina açvinā*, etc. The latter form was then generalized, and under its influence *\*pāda* was supplanted by *pādā*. After this the proportion *açvā : açvāu : açvāv = pādā : x* yields the forms *pādāu* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.



*Contributions from the Jāiminiya Brāhmaṇa to the history of the Brāhmaṇa literature.*—By Professor HANNS OERTEL, Yale University, New Haven, Conn.

**Fourth Series:<sup>1</sup> Specimens of verbal correspondences of the Jāiminiya Brāhmaṇa with other Brāhmaṇas.**

A NUMBER of passages from the Jāiminiya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmins of the Kurupañcālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.<sup>2</sup> In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çāṭyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,<sup>3</sup> they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.<sup>4</sup>

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<sup>1</sup> Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

<sup>2</sup> Cf. also ÇB. xiv. 6. 9 = Bṛh. Ār. Up. iii. 9.

<sup>3</sup> Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

<sup>4</sup> Cf. on this question: Geldner, Ved. Stud. I (1889), p. 290; Oldenberg, Gött. Gel. Anz. 1890, p. 419 and Deut. Litt. Zeit. 1897, col. 731; Lévy, *La doctrine du sacrifice* (1898), p. 7; Finot, *Rev. de l'histoire des religions* xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and *American Journal of Philology* xx (1899), 446; Sieg, *Sagenstoffe des Rg-veda* (1902), p. 33; Henry, *Revue Critique*, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŞB. have been translated, an English version of the JB. extracts is here omitted.

## I

JB. i.

ŞB. i.

74. *namaḥ pitṛbhyaḥ pūrvasadbhyo<sup>1</sup> namas sākāṁniṣadbhyo<sup>2</sup> | yuñje<sup>3</sup> vācam̄ śatapadīm̄ gāye sahasravartanīm̄<sup>4</sup> | gāyatraṁ trāiṣṭubham̄ jagad | viçvārūpāṇi sambhṛtan̄<sup>5</sup> devā okāṁsi cakrira<sup>6</sup> iti.<sup>7</sup> yan namaḥ pitṛbhyaḥ pūrvasadbhya<sup>8</sup> iti pitaro vā atra pūrva upasīdanti.<sup>9</sup> na tebhya evāi 'tan namaskaroti. namas sākāṁniṣadbhya<sup>10</sup> iti yāir eva brāhmaṇāis saho 'pasīdaty ārtvijyam̄ kariṣyaṁs<sup>11</sup> tebhya evāi 'tan namaskaroti. yuñje vā-*

4. 10. *yuñje vācam̄ śatapadīm̄ ity āha. vāg vāva evāi 'tac śatapadīm̄ yuñkte.<sup>12</sup> śatapady ṛk śatapadī. śatasagāye sahasravartanīm̄<sup>13</sup> nīm̄ eva tad ātmānam̄ ca yajaiti yuktām̄ evāi 'nām̄ etat saha-*

*mānam̄ ca karoti. 11. gāye sravartanīm̄<sup>14</sup> bhūtām̄ gāyati. sahasravartanī 'ti sāmā gāyatraṁ<sup>15</sup> trāiṣṭubham̄ vāi sahasravartani. sahasrajagad<sup>16</sup> ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.*

<sup>1</sup> A. pūrvavatsebhyo. B.C. pūrvamsadbhyo. <sup>2</sup> All MSS. sākāniṣ-.

<sup>3</sup> A. yuke. <sup>4</sup> B.C. -nīm̄. <sup>5</sup> So all MSS.

<sup>6</sup> A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads *sakhībhyah* for *pitṛbhyah*, *sākāniṣebhyaḥ* for *sākāniṣadbhyo*; *sahasravartani* for *sahasravartanīm̄*; and *sambhṛtā* for *sambhṛtam̄*.

<sup>7</sup> A. ti. <sup>8</sup> A. pūrvasakṣya. <sup>9</sup> C. upadiçanti. <sup>10</sup> A. -niṣamyā.

<sup>11</sup> A. kariṣyas; B.C. kariṣyāse. <sup>12</sup> All MSS. yunkte.

<sup>13</sup> All MSS. -nīm̄. <sup>14</sup> B.C. -nīm̄. <sup>15</sup> A. tāy-. <sup>16</sup> B.C. jagam.

savanāni tāny evāi 'tenā' tman gāyatram trāiṣṭubham  
parigṛhṇīte. viçvā rūpāṇi jagad iti. gāyatram vāi prā-  
sambhṛtam<sup>2</sup> iti yajño vāi taḥsavanam trāiṣṭubham mā-  
viçvā rūpāṇi yajñam evāi 'tena dhyaṁdīnam savanam jāga-  
sambharati. devā okāṅsi taṁ tṛtīyasavanam. savanāny  
cakrira<sup>3</sup> iti<sup>4</sup> sa devam evai eva tad yathāsthānam yathārū-  
'tena yajñam kurute. paṇi kalpayati. 13. viçvā  
rūpāṇi sambhṛte 'ti. viç-  
vam eva tad vittam ātmane ca  
yajamānāya ca sambharati.  
14. devā okāṅsi cakrira  
iti. 15. oko hā 'smiṁ yajñam  
kurute ya evam veda.

75. asurbindo<sup>5</sup> hāu 'ddālakis<sup>6</sup> 16. asitamṛgā ha sma vāi  
sāmānām ujjagāu. tam u hā purākaçyapā udgāyanti. atha  
'sitamṛgā iti kaçyapānām putrā ha yuvānam anūcānam kusu-  
ūcuḥ ko nu no 'yam nṛçaṅsako rubindam āuddālakim brāh-  
'nta udgāyati. ete 'mam anuvy- maṇa udgīthāya vavre. te ho  
āharisyaṁma iti. te hā 'nuvyā- 'cuḥ pari vāi no 'yam ārtvij-  
harisyaṁta āstāvam upaseduḥ. yam ādatte hante 'mam anu-  
sa ho 'vāca namo brāhmaṇā vyāharāme 'ti. taṁ hā 'nuvyā-  
astu purā vā aham adya prā- harisyaṁta upariṣeduḥ. sa ho  
taranuvākād gāyatrena viçva- 'vāca brāhmaṇā namo vo 'stu.  
rūpāsu yajñam samasthāpa- prāhṇe vā aham yajñam sam-  
yam. sa yathā gobhir gavāyam asthāpayam. yathā tu vāi  
itvā çramaṇam abalam anu- grāmasya yātasya çirṇam vā  
samnuded evam vāve 'dam yaj- bhagnam vā 'nusamāvahed  
ñāçarīram anusamnudāma iti. evam vā aham yajñasyā 'to  
te ho 'tthāya pravavrajur 'dhikarisyāmī 'ti. te ha him-  
namo 'smāi brāhmaṇāyā 'stu kṛtyo 'ttastuḥ ka idam asmā  
vidam vā ayam idam cakāre 'ti. avocad iti.  
purā ha vā asya prātaranuvā-  
kād gāyatrena viçvarūpāsu  
yajñas samsthito bhavati ya  
evam veda.

76. tad āhuḥ<sup>7</sup>: adhvaryo kiṁ 7. tad upavādo 'sti: adh-  
stutam stotram hotā<sup>8</sup> prātar- varyo kiṁ stutam stotram hotā  
anuvākenā<sup>9</sup> 'nvaçaṅsīd<sup>10</sup> iti. prātaranuvākenā 'nvaçaṅsīd

<sup>1</sup> A. 'na. <sup>2</sup> So all MSS. <sup>3</sup> D.C. -rū. <sup>4</sup> B.C. ti. <sup>5</sup> A.B. asurvindo.

<sup>6</sup> A. ddāprakis. <sup>7</sup> A. ār. <sup>8</sup> C. om. <sup>9</sup> All MSS. -taranvāk-.

<sup>10</sup> All MSS. 'vaç-; C. -ir.



*akarma vayan̄ tad yad asmā- iti. sa brūyād akārṣam ahañ  
kañ karne 'ty āha hotāram tad yan mama karma hotāram  
pṛchate 'ti. pṛchate 'ti.*

*hotaḥ kiñ stutañ stotram<sup>1</sup> hotaḥ kiñ stutañ stotram  
prātaranuvākenā 'nvaçānsīr<sup>2</sup> prātaranuvākenā 'nvaçānsīr  
iti. akarma vayan̄ tad yad iti. sa brūyād akārṣam ahañ  
asmākañ karne 'ty āho 'dgā- tad yan mama karmo 'dgātā-  
tāram pṛchate 'ti. ram pṛchate 'ti.*

*udgātaḥ kiñ stutañ stotram udgātaḥ kiñ stutañ stotram  
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-  
çānsīd iti. akarma<sup>3</sup> vayan̄ çānsīd iti. sa brūyād akārṣam  
tad yad asmākañ karne 'ti ahañ tad yan mama karmā  
brūyād agāsiṣmā<sup>4</sup> yad atra<sup>5</sup> ge- 'gāsiṣaṃ yad geyam̄ iti.  
yam̄ iti.*

8. *tañ ced brūyus tamo vāi  
tañ yadi brūyus tamāñsi vā<sup>6</sup> tvam agāsiṣ na jyotir̄ iti. 9. sa  
agāsiṣ<sup>7</sup> na jyotīñsi<sup>8</sup> 'ti jyotīñsy brūyāj jyotis tena yena jyotir̄  
evā 'ham agāsiṣam̄ iti brūyān̄ jyotis tena yena 'rg jyotis tena  
na tamāñsi 'ti jyotis tad yad yena gāyatrī jyotis tena yena  
ṛg<sup>9</sup> jyotis tad<sup>10</sup> yad<sup>10</sup> sāmā<sup>10</sup> jyo- chando jyotis tena yena sāmā  
tis<sup>10</sup> tad yad devatāi 'tāni vā jyotis tena yena devatā jyotir̄  
aha jyotīñsy agāsiṣaṃ yuṣmān̄ evā 'ham agāsiṣaṃ na tamo  
eva tamasā pāpmanā vidhyānī yuṣmāñs tu pāpmanā tamasā  
'ti. tamasā cāi 'vāi 'nāñs tat vidhyānī 'ty āha. pāpmanāi  
pāpmanā ca vidhyati. 'vāi 'nāñs tat tamasā vidhyati.*

## II

## JB. i.

## ÇB. xi.

19. 1. *vāg vā<sup>11</sup> agnihotrī. 3. 1. 1. vāg gha vā etasyā  
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotrī. mana  
asū vāi vācam̄ prattāñ<sup>12</sup> duhre<sup>13</sup> eva vatsaḥ. tad idam̄ manaç  
vatsena vāi mātaram̄ prattāñ ca vāk ca samānam̄ eva san  
duhre.<sup>14</sup> tad vā idam̄ manaḥ<sup>15</sup> nāne 'va. tasmāt samānyā*

<sup>1</sup> A. *hotrañ*; C. inserts *hotā*. <sup>2</sup> C. *-īd*. <sup>3</sup> C. *karma*.

<sup>4</sup> A. *gāçiṣṭha*, B.C. *agāsiṣṭha*, but a first person is demanded.

<sup>5</sup> A. *utra*; B.C. have *yatra* for *yad atra*. <sup>6</sup> C. *mā*.

<sup>7</sup> C. *agāmasīr*. <sup>8</sup> A. *-tīñsi* and omits *iti*. <sup>9</sup> B.C. insert *sāmā*.

<sup>10</sup> B.C. om. <sup>11</sup> B. inserts *yad*. <sup>12</sup> B.C. *prakt*.

<sup>13</sup> A. *duñpre*, B. *dampre*, C. *dupre*.

<sup>14</sup> A. *dumāi*, B.C. *dahre*. Cf. TMB. xiii. 9. 17, *evam̄ eva prattāñ dugdhe*. <sup>15</sup> A. *-nuḥ*.

*pūrvam tatpaccā vāg anveti. rajjvā vatsam ca mātaram cā  
tasmād vatsam pūrvam yantam 'bhidadhati teja eva śradhdhā  
paccā mātā 'nveti. hṛdayam satyam ājyam.  
eva medhy<sup>1</sup> upadohanī<sup>2</sup> prāṇo  
rajjuḥ. prāṇenāi 'va<sup>3</sup> vākyam  
manaḥ cā 'bhikite. rajjvā vāi  
vatsam ca mātaram cā 'bhida-  
dhāti.*

2. tad dha janako vāideho  
yājñavalkyam papraccha vet-  
thā 'gnihotram yājñavalkyā<sup>3</sup>  
iti. vede 'ti ho 'vāca. kim iti.  
paya iti.

2. tad dhāi 'taj janako vāi-  
deho yājñavalkyam papraccha  
vetthā 'gnihotram yājñavalkyā<sup>3</sup>  
iti. veda samrād iti. kim iti.  
paya eve 'ti.

3. yat payo na syāt kena  
juhuyā iti. vṛhiyavābhyām  
iti. yad<sup>4</sup> vṛhiyavāu na syā-  
tām kena juhuyā<sup>5</sup> iti. yad  
anyā dhānyam tene 'ti.<sup>6</sup> yad  
juhuyā iti. āraṇyābhir<sup>7</sup> oṣa-  
dhībhir iti. yad āraṇyā<sup>7</sup> oṣa-  
dhayo na syuḥ kena juhuyā<sup>5</sup>  
iti. adbhīr iti. yad āpo na  
syuḥ<sup>8</sup> kena juhuyā<sup>5</sup> iti.

3. yat payo na syāt kena  
juhuyā iti. vṛhiyavābhyām  
iti. yad vṛhiyavāu na syā-  
tām kena juhuyā iti. yā anyā  
anyad dhānyam na syāt kena  
dhayo na syuḥ kena juhuyā iti.  
yā āraṇyā oṣadhaya iti. yad  
āraṇyā oṣadhayo na syuḥ kena  
juhuyā iti. vānaspatyene 'ti.  
yad vānaspatyam na syāt kena  
juhuyā iti. adbhīr iti. yad  
āpo na syuḥ kena juhuyā iti.

4. sa ho 'vāca na vā iha  
tarhi kim canā 'sīd athāi 'tad  
ahūyatāi<sup>9</sup> 'va satyam śradhdhā-  
yām iti. tam ho 'vāca vetthā  
'gnihotram yājñavalkya. na-  
mas te 'stu. sahasram bhagavo  
dadma iti.

4. sa ho 'vāca na vā iha  
tarhi kim canā 'sīd athāi 'tad  
ahūyatāi 'va satyam śradhdhā-  
yām iti. vetthā 'gnihotram  
yājñavalkya dhenūcatam da-  
māmi 'ti ho 'vāca.

5. atha hāi 'nam upajagāu  
kin kin svid vidvān<sup>10</sup> pravasaty<sup>11</sup>

5. tad apy ete ślokāḥ: kin  
svid vidvān pravasaty agniho-

<sup>1</sup> medhī equivalent to methī (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methī and rajju together.

<sup>2</sup> upadohanī, this adjective appears to be an ἀπ. λεγ.

<sup>3</sup> The pluti is not marked. <sup>4</sup> A. ya, B.C. yāu. <sup>5</sup> C. -yād.

<sup>6</sup> All MSS. tene, omitting 'ti. <sup>7</sup> A. ārabhy-. <sup>8</sup> All MSS. syur iti.

<sup>9</sup> A.B. ahūyata iva, C. ahūyanāi 'va.

<sup>10</sup> A. kin vidvān, B. kin cidvān, C. kismi vidvān.

<sup>11</sup> A.B. prasavasati, C. prasavasayati.

20. 1. *agnihotrī gr̥hebhyaḥ trī gr̥hebhyaḥ kathāṁ svid asya kathā tad asya kāvyaṁ kathā kāvyaṁ kathāṁ saṁtato agni-saṁtato 'gnibhir iti yad agnīn bhīr iti kathāṁ svid asyā 'napa-adhāyā<sup>1</sup> 'thā 'papravasati<sup>2</sup> proṣitam bhavati 'ty evāi 'tad katham asyā<sup>3</sup> 'napaproṣitaṁ āha. bhavati 'ti.*

2. *sa ho 'vāca vājasaneyo yo javiṣṭho bhuvaneṣu sa vidvān vidvān pravasan vide tathā pravasan vide<sup>4</sup> tathā tad<sup>5</sup> tad asya kāvyaṁ tathā saṁtato asyā<sup>6</sup> kāvyaṁ tathā saṁtato agnibhir iti mana evāi 'tad āha 'gnibhir iti. mana iti ho 'vāca manasāi 'vā 'syā 'napaproṣitam mano vāva<sup>7</sup> bhuvaneṣu javiṣ- bhavati 'ti. ṭham manasāi<sup>8</sup> 'vā 'syā 'napa-proṣitam bhavati 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu yat<sup>9</sup> sa dūram paretyā 'tha atha tatra pramādyati kasmīn tatra pramādyati kasmīn sū sū 'sya hutāhutir gr̥he yām 'sya hutāhutir gr̥he yām asya asya juhvatī 'ti yat sa dūram paretyā 'tha tatra pramādyati kasmīn asya sū 'hutir hutā bhavati 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyo yo jāgāra<sup>10</sup> bhuvaneṣu sa vidvān jātāni yo 'bibhaḥ. tasmīn sū pravasan<sup>11</sup> vide<sup>12</sup> tasmīn sū 'sya 'sya hutāhutir gr̥he yām asya hutāhutir gr̥he yām asya juh- juhvatī 'ti. prāṇa<sup>13</sup> iti ho 'vāca. āha. tasmād āhuḥ prāṇa evā prāṇo vāi<sup>14</sup> bhuvaneṣu jāgaraḥ 'gnihotram iti. prāṇa evā 'sya sū hutāhutir<sup>15</sup> bhavati. tasmād āhuḥ prāṇo 'gnihotram iti yāvad dhy eva prāṇena prāṇiti tāvad agni-hotram juhoti.*

<sup>1</sup> A. āthāya. <sup>2</sup> A. paḥprasarati. <sup>3</sup> C. asyān. <sup>4</sup> C. pravasaṁ cide.

<sup>5</sup> B.C. omit. <sup>6</sup> B.C. tasya. <sup>7</sup> A. vāca, B. pava. <sup>8</sup> C. manasāid.

<sup>9</sup> All MSS. yat. <sup>10</sup> All MSS. jāgārar. <sup>11</sup> A. prasavasan.

<sup>12</sup> A.B. nide. <sup>13</sup> B.C. -ṇā. <sup>14</sup> All MSS. vā. <sup>15</sup> A. hukāhutir.



## III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotrī*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āhavanīya* and *gārhapatya* fires.

## JB. i.

## ÇB. xii.

51. 1. *dirghasattram ha va eta upayanti ye 'gnihotram juhvati. etad dha vai sattram juhvati. etad vai jarāmaryam jarāmūrīyam.*<sup>1</sup> *jarayā va hy sattram yad aghihotram. jar-evā 'smān mucyate*<sup>2</sup> *mṛtyunā ayā va hy evā 'smān mucyante vā.*

2. *tad āhuḥ: yad etasya dirghasattriṇo 'gnin juhvato 'gnin antareṇa yuktaṁ vā vi-yāyāt saṁ vā careyuh kiṁ tatra karma kā prāyaścittir iti. kurvīta hāi 'va niṣkṛtim api he*<sup>6</sup> *'ṣṭyā yajeta. tad u tathā 'ṣṭyā yajeta. tad u tan nā 'dri-na vidyād imān vā eṣa lokān yete 'mān vā eṣa lokān anuvi-anuvitanute yo 'gnin ādhatte.*

<sup>1</sup> C. *jurū. jarāmūrīya* must be a derivative of \**jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *√mr* 'to die.'

<sup>2</sup> C. *mucyateta.* <sup>3</sup> A. *etad.*

<sup>4</sup> The passage *yad . . . careyuh* is as follows in A : *yad etasyā agnīn (!) veti yasyā 'ntareṇa yuktaṁ vā 'piyāti saṁ vā caranti*; in B.C. : *yad etasya dirghasattriṇo 'gnin juhvato 'gnin antareṇa yuktaṁ vā vidhāyāt saṁ vā careyuh kiṁ tatra karma kā prāyaścittir iti khvajño [C. yajño] vāi cakro [C. cako] vajño [C. om.] vā.*

<sup>5</sup> So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff, Etymol. Parerga i. 170; 265.

<sup>6</sup> A. *hye.*

3. *tasyā 'yam eva loko gārhapatyo bhavaty antarikṣaloko 'nvāhā-'nvāhāryapacano*<sup>1</sup> 'sāv eva loka ryapacano 'sāu loka āhavanī-āhavanīyah<sup>2</sup>. *kāmanī vā eṣu yah. kāmanī nvā eṣu lokesu lokesu yuktaṁ cā 'yuktaṁ ca vayānsi yuktaṁ cā 'yuktaṁ vayānsi saṁcaranti. sa vid-yād yadi me 'pi grāma evā 'syā 'py antareṇa grāmo 'gnīn 'gnīn antareṇā 'yāsīn nāi 'va viyāyān nāi 'va me kā canā ma ārtir asti na riṣṭih kā 'rtir asti na riṣṭir iti hāi 'va cane<sup>3</sup> 'ti<sup>4</sup>.*

4. *trayo ha tvāi grāmyāḥ paçavo 'justāḥ: durvarāha<sup>5</sup> elakaç çvā<sup>6</sup>. teṣāṁ yadi kaç cid antareṇa sam 'iyeta<sup>7</sup> (?) kiṁ tatra karma kā prāyaçciti-riti.*

52. 1. *tad u hāi 'ke cchā-dim<sup>8</sup> (?) uṣṭim<sup>9</sup> (?) evanivapanto yanti<sup>10</sup> 'dam viṣṇur vicakra ma<sup>11</sup> ity etaya 'reā.*

*tad u<sup>12</sup> tathā na kuryād yo ha tatra brūyād āsān vā ayaṁ yajamānasyā<sup>13</sup> 'vāpsī<sup>14</sup> kṣipre paramāsān<sup>15</sup> āvapsyate jyestha-*

<sup>1</sup> All MSS. *vāhārya-*. <sup>2</sup> B.C. *ābhav-*. <sup>3</sup> All MSS. *cana*.

<sup>4</sup> All MSS. *yati*. <sup>5</sup> A. *durvā-*. <sup>6</sup> All MSS. *cā*.

<sup>7</sup> A. *saṁ nejiyeta*, B.C. *-ji-*. <sup>8</sup> All MSS. *cchādim*. <sup>9</sup> All MSS. *uṣṭim*.

<sup>10</sup> A. reads *yanti*, B.C. *yanti*, all MSS. then insert *gārhapatyād āhavanīyān* [B.C. *-yā*] *ninayantiyād* which seems to be erroneously transferred from below, vs. 5. where C. also has *ninayant iyād* for *ninayann iyād*. The reading of B.C. *yanti* would seem to indicate that the quotation *idam viṣṇur*, etc., followed immediately. If the words are not regarded as an interpolation *ninayanti* must be read for *ninayanti yād*.

<sup>11</sup> =SV. i. 222 (RV. 1. 22. 17) etc. <sup>12</sup> A. *du* for *tad u*.

<sup>13</sup> A. *yajāmasyā*. <sup>14</sup> A. *vāpsānt*.

<sup>15</sup> A. *pārānāsān*, B. *vanānāsāvan*, C. *parānāsāvan*.

*gṛhyam*<sup>1</sup> *rotsyati*<sup>2</sup> 'ti tathā *jyješṭhagrhyam* *rotsyati* 'tī  
hāi 'va syāt. 'ṣvaro ha tathāi 'va syāt.

2. *ittham eva kuryāt: ud-* 5. *ittham eva kuryāt: ud-*  
*apātram vāi vo 'dakamaṇḍa-* *asthātīm vāi vo 'dakamaṇḍa-*  
*lum vā 'dāya gārhapatyād* *lum vā 'dāya gārhapatyād agra*  
*āhavanīyān ninayam*<sup>3</sup> *iyād* *āhavanīyān ninayam iyād*  
*idam viṣṇur vicakrama* *idam viṣṇur vicakrama*  
*ity etayāi 'va 'reā.* *devapavi-* *ity etayāi 'va 'reā.* *yajño vai*  
*tram vā etad yad ṛg devapavi-* *viṣṇus tad yajñenāi 'va yaj-*  
*tram etad yad āpas*<sup>4</sup>. *tad yad* *ñam anusantanoṭi.* *yad vāi*  
*evā 'tra yajñasyā 'ṣāntam bha-* *yajñasya riṣṭam yad aṣāntam*  
*vati yad amedhyam āpo vāi* *āpo vāi tasya sarvasya ṣāntir*  
*tasya sarvasya ṣāntir adbhīr* *adbhīr evāi 'nat tac chāntyā*  
*evāi*<sup>5</sup> 'nam tac chamayanti. *ṣamayati.* *etad eva tatra*  
*karma.*

53. 1. *tad*<sup>6</sup> *āhuḥ: yad etasya* 6. *tad āhuḥ: yasyā 'gniho-*  
*dirghasattriṇo 'gnihotram juh-* *tram dohyamānam skandet kiṁ*  
*vato 'gnihotram*<sup>7</sup> *duhyanānam* *tatra karma kā prāyaścittir*  
*skandet kiṁ tatra karma kā* *iti.* *skannaprāyaścittenā 'bhi-*  
*prāyaścittir iti.* *yad eva tatra* *mṛgyā 'dbhīr upanīyā pari-*  
*sthālyām pariṣṭam syāt tena* *ṣiṣṭena juhuyāt.* *yady u nīcī*  
*juhuyāt.* *yady u nīcī sthātī* *sthatī syād yadi vā bhidyeta*  
*syād api vā bhidyeta*<sup>8</sup> *kiṁ*<sup>9</sup> *skannaprāyaścittenāi 'va 'bhi-*  
*tatra karma kā prāyaścittir* *mṛgyā 'dbhīr upanīyā yad*  
*iti.* *skannaprāyaścittyāi*<sup>10</sup> 'vā *anyad vindet tena juhuyāt.*  
*'bhimṛgyā 'skann adhite*  
*'ty atha yad anyad*<sup>11</sup> *vindet* 7. *atha yatra skannam syāt*  
*tena juhuyāt.* *tad abhimṛged askann adhi-*

2. *yadā vāi skandaty atha* *ta prājanī 'ti.* *yadā vāi*  
*dhīyate.* *reto vāi payo yonir* *skandaty atha dhīyate yadā*  
*iyam.*<sup>12</sup> *yonyām evāi 'tad retaḥ* *dhīyate 'tha prajāyate.* *yonir*  
*pratiṣṭhāpayaty anuṣṭhyā 'sya* *vā iyam retaḥ payas tad asyām*  
*retas siktam*<sup>13</sup> *prajāyate*<sup>14</sup> *ya* *yonāu reto dadhāty anuṣṭhyā*  
*evam veda.* *amuto*<sup>15</sup> *vāi par-* *hā 'sya retaḥ siktam prajāyate*

<sup>1</sup> A. *jyješṭham gṛham*, B.C. *jyješṭhagrhyam*.

<sup>2</sup> A. *rotsyantī*, B. *rotsyasī*. <sup>3</sup> C. *-yañt*. <sup>4</sup> A. *ācas*. <sup>5</sup> B.C. *evāiva*.

<sup>6</sup> A. *yad*. <sup>7</sup> A. *agnir āhotram*. <sup>8</sup> B.C. *bhidetat*.

<sup>9</sup> Here and in the following B.C. abbreviate.

<sup>10</sup> A. *-ṣcittī*. <sup>11</sup> A. *agnid*. <sup>12</sup> A. *yay*, B. *yonyay*, C. *yonir cay*.

<sup>13</sup> A. *siktaḥ*. <sup>14</sup> A. *prajāyanta*. <sup>15</sup> All MSS. *ahuto*.



*janya skandati*<sup>1</sup> 'hāu'<sup>2</sup> 'śadhayo ya evam etad veda. amuto vāi vanaspatayo jāyante. puruṣād divo varṣatī 'hāu' śadhayo vanretas skandati paçubhyas<sup>3</sup> tata aspatayaḥ prajāyante. puru-idañ sarvam prajātam. sa ṣād retuḥ skandati paçubhyas vidyād upa<sup>4</sup> mā devāḥ prābhū- tata idañ sarvam prajāyate. van<sup>5</sup> prajātir<sup>6</sup> me bhūyasy<sup>7</sup> tad vidyād bhūyasi me prajā-abhūc chreyān bhaviṣyāmī 'ti. tir abhūd bahūḥ prajāyā paçu-tathā hāi 'va'<sup>8</sup> syāt. bhir bhaviṣyāmī greyān bha- viṣyāmī 'ti.

3. atho yatrāi 'tad vibhin- nam<sup>9</sup> tad udapātrañ vāi 'vo 'dakamaṇḍaluñ<sup>10</sup> vo 'panīna- yed bhūr bhūvas<sup>11</sup> svar ity etābhir vyāhṛtibhiḥ. etā vāi vyāhṛtayas sarvaprāyaç- cittayaḥ. tad anena sarveṇa prāyaçcittiñ kurute.

8. atha yatrā 'vabhinnāñ syāt tad udasthālīñ vāi vo 'dakamaṇḍaluñ vā ninayet. yad vāi yajñasya riṣtañ yad açāntam āpo vāi tasya sarva- sya çāntir adbhir evāi 'nat taç chāntyā çamayati bhūr bhū- vaḥ svar ity etābhir vyāhṛti- bhiḥ. etā vāi vyāhṛtayaḥ sar- vaprāyaçcittiḥ. tad anena sar- veṇa prāyaçcittiñ kurute.

54. 1. athāi 'tāni kapālāni sañcītya yatrā 'havanīyasya bhasmo 'ddhṛtañ<sup>12</sup> syāt<sup>13</sup> tad upanivapet<sup>14</sup>. etad evā 'tra karma.

tāni kapālāni sañcītya yatra bhasmo 'ddhṛtañ syāt tan ni- vapet. etad eva tatra karma.

2. atho khalv āhuḥ: yat prāca uddrutasya<sup>15</sup> skandet kiñ 'gnihotrañ srucyunnītañ skan- tatra karma kā prāyaçcittir iti. det kiñ tatra karma kā prā- yad<sup>16</sup> eva tatra sruci pariçi- ṣtañ syāt tena juhuyāt. yady u nīcī sruk syād api vā bhīdye- ta kiñ tatra karma kā prāyaç-

4. 2. 6. tad āhuḥ: yasyā 'gnihotrañ srucyunnītañ skan- det kiñ tatra karma kā prā- yaçcittir iti. skannaprāyaç- cittenā 'bhimṛçyā 'dbhir upa- ninīya pariçiṣtena juhuyāt. yady u nīcī sruk syād yadi vā

<sup>1</sup> A.C. -atī, B. -atīñ. <sup>2</sup> A. hyāu, B. syāu, C. bhāu. <sup>3</sup> A. paçurabhas.

<sup>4</sup> A. yupa. <sup>5</sup> B. prābhṛvan, C. prābhūn. <sup>6</sup> B.C. prajāpatir.

<sup>7</sup> B.C. bhṛy-. <sup>8</sup> B.C. vā.

<sup>9</sup> A. vikañnañ, B.C. skañnañ; the ÇB. parallel suggests vibhinnañ; an emendation to viṣyañnam (cf. AB. vii. 5. 2 yasyā 'gnihotrañ adhi- çṛitañ skandati vā viṣyandate vā kā tatra prāyaçcittir iti) might also be thought of. <sup>10</sup> A. -añ. <sup>11</sup> B.C. bhū. <sup>12</sup> A. dhṛtam, B.C. dhṛtañ.

<sup>13</sup> A. asyat. <sup>14</sup> A. upanired, B. upanikired, C. upanikared.

<sup>15</sup> A. uditasya, B.C. udrutasya. See below 56. 1; 57. 2. <sup>16</sup> A. yed.

cittir iti. tasyo 'ktaḥ<sup>1</sup> praty-  
abhimarçah<sup>2</sup>.

3. tad u hāi 'ke tata eva pra-  
tyetyo 'nnayanti. tad u tathā  
na kuryāt. yo ha tatra brūyād  
yad anenā 'gnihotreṇā 'cikīr-  
ṣin<sup>3</sup> nyavṛtat tasmān nā 'sye  
'dam svargyam<sup>4</sup> iva bhaviṣyati  
tathā hāi 'va syāt.

4. ittham eva kuryāt: yatrāi  
'va skandet tad upaviçed athā  
'smīn sthālīm āhareyus sruvañ<sup>5</sup>  
ca<sup>6</sup> sruvañ ca nirñijya tad<sup>6</sup> ada<sup>6</sup>  
evā 'syo 'nneṣyāmī 'ty uktam  
bhavaty atha yathonnītam un-  
nīya samidham ādāya prāk<sup>7</sup>  
preyāt. tad yathā pratyutthā-  
ya mitrān vadeḍ<sup>8</sup> evam evāi 'tad  
avṛttim pāpmānam apahatyā<sup>9</sup>  
'hutim prāpmoti. tad u hāi  
'ka upe 'va labhante 'hutañ  
tasya yasyā 'gnihotrocchiṣṭeṇa  
tatra na syād yad anyad vin-  
juhvati yātayāmañ hy etad iti  
vadantaḥ. tad u tathā na  
vidyād yadā vā etad ayātayā-  
ma bhavaty<sup>10</sup> athāi 'tasyā 'pi  
havirātañcanañ<sup>11</sup> kurvanti.

55. 1. tad āhuḥ: yadāi 'tas-  
ya dirghasattriṇo 'gnihotram<sup>12</sup>

bhidyeta skannaprāyaścittēnāi  
'vā 'bhimṛçyā 'dbhir upaninī-  
ya yat sthālyām pariçīṣṭam  
syāt tena juhuyāt.

7. tad dhāi 'ke pratiparetya  
yat sthālyām pariçīṣṭam bha-  
vati tena juhvati. tad u tathā  
na kuryāt. svargyam vā etad  
yad agnihotram. yo hāi 'nañ  
tatra brūyāt prati nvā ayañ  
svargāl lokād avārukṣan nā  
'sye 'dam svargyam iva bhavi-  
ṣyati 'tī 'çvaro ha tathāi 'va  
syāt.

8. ittham eva kuryāt: tad  
evo 'paviçed yat sthālyām pari-  
çīṣṭam syāt tad asmā unnīyā  
'hareyuh. tad dhāi 'ka upa-  
valhante hutocchiṣṭam vā etad  
yātayāma vā etan 'nāi 'tasya  
hotavyam iti. tad u tan nā  
'driyeta. yadā vā etad ayāta-  
yāmā 'thāi 'nad dhavirātañ-  
canañ kurvate. tasmād yat  
sthālyām pariçīṣṭam syāt tad  
asmā unnīyā 'hareyur yady u  
tasya yasyā 'gnihotrocchiṣṭeṇa  
tatra na syād yad anyad vin-  
juhvati yātayāmañ hy etad iti  
vadantaḥ. tad u tathā na  
vidyād yadā vā etad ayātayā-  
ma bhavaty<sup>10</sup> athāi 'tasyā 'pi  
havirātañcanañ<sup>11</sup> kurvanti.

4. 2. 2. tad āhuḥ: yasyā  
'gnihotram dohyamānam ame-

<sup>1</sup> A. -am. <sup>2</sup> A. pratyābhīmaçças. <sup>3</sup> All MSS. -ī. <sup>4</sup> A. svargam.

<sup>5</sup> A. om. <sup>6</sup> A. data. <sup>7</sup> C. prāñ.

<sup>8</sup> All MSS. paced (perhaps voced ?); the conjecture is only a makeshift ;  
cf. AB. ii. 20. 15. <sup>9</sup> A. mapāñnatyā. <sup>10</sup> A. bhavatyāit.

<sup>11</sup> A. vinātañcana.

<sup>12</sup> A. om.

juhvato<sup>1</sup> 'gnihotraṁ duhyamā- dhyam āpadyeta kiṁ tatra  
nam amedhyam āpadyeta<sup>2</sup> kiṁ karma kṛ prāyaścittir iti.  
tatra karma kṛ prāyaścittir iti. tad dhāi 'ke hotavyaṁ man-  
tad u hāi 'ke hotavyam eva<sup>3</sup> yante prayatam etan nāi 'ta-  
manyante na vāi devāḥ kas- syā 'hoṁo 'vakalpate na vāi  
māc<sup>4</sup> cana bībhatsanta<sup>5</sup> iti va- devāḥ kasmāc cana bībhatsante.  
dantaḥ. tad u tathā na vidyāt. bībhatsantā<sup>3i</sup> tu devāḥ. ittham  
puruṣo ne<sup>6</sup> 'va<sup>7</sup> bībhatsayād<sup>8</sup> bī- eva kuryāt: gārhapatyād uṣ-  
bhatsate bībhatsantā<sup>9</sup> tu<sup>10</sup> de- ṇaṁ bhasma niruhya tasmīn  
vāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmaṁ tūṣṇīm  
hapatasyāi 'vo 'ṣṇam<sup>11</sup> bhasma ninayed adbhīr upanīnayaty  
niruhya<sup>12</sup> tasmīn enat tūṣṇīm adbhīr enad āpnoty atha yad  
ninayet. tan<sup>13</sup> na hutam nā anyad vindet tena juhuyāt.  
'hutam. adbhīr anūnīnayed<sup>14</sup> etad eva tatra karma.  
adbhīr evai 'nad āpnoty atha yad anyad vindet tena juhuyāt.

2. atho khalv āhuḥ: yad<sup>15</sup> 3. tad āhuḥ: yasyā 'gnihō-  
dugdham<sup>16</sup> amedhyam<sup>17</sup> āpad- traṁ dohitam amedhyam āpad-  
yeta<sup>18</sup> kiṁ tatra karma kṛ yeta kiṁ tatra karma kṛ prā-  
prāyaścittir iti. yeṣv<sup>19</sup> evā yaścittir iti. ya evāi 'te 'ngā-  
'ngāreṣv adhiçrayiṣyan syāt rā nirūdhā yeṣv adhiçrayiṣyan  
tān eva pratyuhya<sup>20</sup> teṣv evā<sup>21</sup> bhavati tān pratyuhya tasmīn  
'nat tūṣṇīm ninayet. tan na enad uṣṇe bhasmaṁ tūṣṇīm  
hutam nā 'hutam. adbhīr anū- ninayed adbhīr upanīnayaty  
nīnayed adbhīr evāi 'nad āpno- adbhīr enad āpnoty atha yad  
ty atha yad anyad vindet tena anyad vindet tena juhuyāt.  
juhuyāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad<sup>22</sup> 4. tad āhuḥ: yasyā 'gnihō-  
adhiçritam amedhyam<sup>23</sup> āpa- tram adhiçritam amedhyam  
dyeta kiṁ tatra karma kṛ prā- āpadyeta kiṁ tatra karma kṛ  
yaścittir iti<sup>24</sup>. yeṣv evā 'ngā- prāyaścittir iti. ya evāi 'te

<sup>1</sup> A. om. <sup>2</sup> A. -dye. <sup>3</sup> A. e. <sup>4</sup> A. kasmic. <sup>5</sup> All MSS. bībhatsa.

<sup>6</sup> B.C. nv. <sup>7</sup> B.C. eva.

<sup>8</sup> bībhatsaya from the noun bībhatsā, formed like didṛkṣeya (by-form of didṛkṣeṇya, Whitney, Gr. § 1217, § 1038), from didṛkṣā Whitney, Gr. § 1216a. <sup>9</sup> All MSS. -tsantā. <sup>10</sup> A. idaṁ, B. iduṁ, C. ituṁ.

<sup>11</sup> C. 'ṣṇavaṁ. <sup>12</sup> A. nīna iḥya. <sup>13</sup> B.C. yan. <sup>14</sup> A. -yer.

<sup>15</sup> B.C. yaḥ. <sup>16</sup> B. gdhar, C. dugdhar. <sup>17</sup> B.C. mmedgham.

<sup>18</sup> A. -ye. <sup>19</sup> D.C. yenaṣv. <sup>20</sup> All MSS. pratyuhīya.

<sup>21</sup> All MSS. āivāi. <sup>22</sup> B.C. yathād. <sup>23</sup> A. medh-. <sup>24</sup> A. tṛī.



reṣv adhiḡritān syāt tān eva 'ūgārā nīrūdhā yeṣv adhiḡri-  
 pratyuhya<sup>1</sup> teṣv evāi<sup>2</sup> 'nat tūṣ- tam bhavati teṣv enat tūṣṇīm  
 ṇīm ninayet. tan na hutān juhuyāt tad dhutam ahutaṁ  
 nā 'hutaṁ. yad ahāi 'nat<sup>3</sup> te- yad ahāi 'nat teṣu juhōti tena  
 ṣu ninayati tena hutān yad<sup>4</sup> v<sup>5</sup> hutān yad v enāns tenāi 'vā-  
 enāns<sup>6</sup> teno evā 'nugamayati nugamayati tenā 'hutam. ad-  
 teno ahutam. adbhīr anuni- bhir upanīnayaty adbhīr enad  
 nayed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vīndet  
 atha yad anyad vīndet teno tena juhuyāt. etad eva tatra  
 juhuyāt. karma.

4. atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasyā 'gnīho-  
 yat prāḡ<sup>7</sup> uddrutam<sup>8</sup> amedhyam traṁ srucy unnūtam amedhyam  
 āpadyeta kiṁ tatra karma kā āpadyeta kiṁ tatra karma kā  
 prāyagaçcittir iti. tad u hāi 'ke prāyagaçcittir iti. tad dhāi 'ke  
 hotavyam eva manyante pra- hotavyam manyante prayatam  
 yatam<sup>9</sup> etan nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakalp-  
 kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc eana  
 hāi 'ke 'dbhīr abhyāsicya<sup>10</sup> bībhatsanta iti. tad dhāi 'ka  
 parāsiñcanti. tad u tathā na utsicya chardayanti. tad u  
 kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'naṁ  
 parān vā ayam idam agnīho- tatra brūyāt parāsiñcata nvā  
 tram āsiñcat parāseksyate ayam agnīhotraṁ kṣipre 'yaṁ  
 'yaṁ<sup>11</sup> yajamāna iti tathā hāi yajamānaḥ parāseksyata itī  
 'va syāt. ittham eva kuryāt: 'yvaro ha tathāi 'va syāt. it-  
 āhavanīya eva samidham tham eva kuryāt: āhavanīye  
 abhyādhāyā<sup>12</sup> 'havanīyasyāi samidham abhyādhāyā 'hava-  
 'vo 'ṣṇam bhasma niruhya<sup>13</sup> ta- nīyād evo 'ṣṇam bhasma nir-  
 sminn enat tūṣṇīm ninayet. uhya tasminn enad uṣṇe bhas-  
 tan na hutān<sup>14</sup> nā 'hutam. maṁs tūṣṇīm ninayet. adbhīr  
 bhīr anunīnayed adbhīr evāi upanīnayaty adbhīr enad āp-  
 'nad āpnoty atha yad anyad noty atha yad anyad vīndet  
 vīndet tena juhuyāt. tena juhuyāt. etad eva tatra  
 karma.

<sup>1</sup> A. pratyāhya. <sup>2</sup> A. āināiva, B.C. āivāi. <sup>3</sup> All MSS. nas.

<sup>4</sup> A. yed. <sup>5</sup> All MSS. vo. <sup>6</sup> All MSS. yenaṁs. <sup>7</sup> C. prā.

<sup>8</sup> A. udrūtaṁ, C. hudhra.

<sup>9</sup> All MSS. pretam. I make the change with some hesitation; cf  
 4 i+pra 1 in PW.

<sup>10</sup> B.C. -sīcca.

<sup>11</sup> A. yā, B.C. yāy.

<sup>12</sup> A. -dhāyāyā.

<sup>13</sup> A. nīrīhya.

<sup>14</sup> A. huṁ.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasyā'gniho-*  
*avavarṣet kiṃ tatra karma kā traṃ srucy unnītam upariṣṭād*  
*prāyaścittir iti. sa vidyād* *avavarṣet kiṃ tatra karma kā*  
*upariṣṭān<sup>1</sup> mā sukram āgāt* *prāyaścittir iti. tad vidyād*  
*prajāpatir me<sup>2</sup> bhūyasya abhūc* *upariṣṭān mā sukram āgam*  
*chreyān bhaviṣyāmī 'ti tathā* *upa mān devāḥ prābhūvañ*  
*hāi 'va syāt.* *chreyān bhaviṣyāmī 'ti tena*  
*kāmañ juhuyād. etad eva*  
*tatra karma.*

3. *atho khalv āhuḥ: yat pūr-* 4. 3. 1. *tad āhuḥ: yat pūr-*  
*vasyām āhutāu hutāyām<sup>3</sup> an-* *vasyām āhutayāñ hutāyām*  
*gārā<sup>4</sup> anugaccheyuḥ kvo<sup>5</sup> 'tta-* *athā 'gnir anugacchet kiṃ tatra*  
*rāñ juhuyād iti. ya eva tatra* *karma kā prāyaścittir iti. yam*  
*ṣakalo<sup>6</sup> 'ntikaḥ<sup>7</sup> syāt tam adhy-* *prativeṣaṃ ṣakalañ vindet tam*  
*asya juhuyād dārāu-dārāu* *abhyaṣyā 'bhijuhuyād dārāu-*  
*hy agniḥ. sa yadi<sup>8</sup> tasyāñ<sup>9</sup> dārāv agnir iti vadan. dārāu-*  
*na tiṣṭhed<sup>10</sup> dhiraṇyam abhi-* *dārāu hy evā 'gniḥ. yady u*  
*juhuyāt. tad<sup>11</sup> agner vā etad* *asya hṛdayaṃ vy eva likhed*  
*reto yad dhiraṇyañ ya u vāi* *dhiraṇyam abhijuhuyād agner*  
*pitā<sup>12</sup> sa putras tasmād dhi-* *vā etad reto yad dhiraṇyañ ya*  
*raṇyam abhijuhuyāt.<sup>13</sup>* *u vāi putraḥ sa pitā yaḥ pitā*  
*sa putras tasmād dhiraṇyam*  
*abhijuhuyāt. etad eva tatra*  
*karma.*

4. *atho khalv āhuḥ: 57. 1.* 4. 2. 5. *tad āhuḥ: yad adhi-*  
*yad adhīcrite yajamāno mri-* *crite 'gnihotre yajamāno mri-*  
*yeta kiṃ tatra karma kā prā-* *yeta kiṃ tatra karma kā prā-*  
*yaścittir iti. paryādhāyāi<sup>14</sup>* *yaścittir iti. tad evāi 'nad*  
*'vāi 'nad viṣyandayet. etad* *abhiparyādhāya viṣyandayed*  
*evā 'tra karmā 'tho ha khalv<sup>15</sup>* *atho khalv āhur etāvatī sarva-*  
*eṣāi 'va<sup>16</sup> sarveṣāñ haviryajñā-* *sya haviryajñasya prāyaścittir*  
*nām prāyaścittih.* *iti. etad eva tatra karma.*

<sup>1</sup> All MSS. *upariṣṭā*. <sup>2</sup> C. *vāi*. <sup>3</sup> A. *yāma*. <sup>4</sup> A. *hāṇa*.

<sup>5</sup> A. *ko*, B.C. *tvo*. <sup>6</sup> B.C. *ṣakralo*.

<sup>7</sup> A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. <sup>8</sup> A. *dī*. <sup>9</sup> *tasyām* scil. *āhutāu*.

<sup>10</sup> *tiṣṭhed*, *√sthā* with loc.= 'abide by,' 'be satisfied with' (AB. vii. 18. 4); cf. *stare decisis*. <sup>11</sup> A. om. <sup>12</sup> B.C. *papitā*.

<sup>13</sup> B.C. *-yād ity*. <sup>14</sup> B. *mar-*.

<sup>15</sup> All MSS. omit *āhur*, which should probably be inserted. <sup>16</sup> C. *vava*.

2. *atho khalv āhuḥ: yat prācy<sup>1</sup> uddrute<sup>2</sup> yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. yad evā 'taç<sup>3</sup> caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayet. etad evā 'tra karma.*

3. *atho khalv āhuḥ: yat pūrvasyām āhutāu<sup>4</sup> hutāyām yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotraṃ<sup>5</sup> hutam bhavati yasya pūrvā hutā 'hutir<sup>6</sup> bhavati 'ti vadantaḥ<sup>7</sup>. tad u tathā na vidyān na vāi pretasyā 'gnihotraṃ juhōti<sup>8</sup>. yad evā 'taç<sup>9</sup> caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayed etad evā 'tra karma<sup>10</sup>.*

58. 1 *tad āhuḥ: yad etasya dīrghasattriṇo 'gnihotraṃ juhvato 'gnihotrī duhyamāno 'paviçet kiṃ tatra karma kā prāyaścittir iti. tām<sup>11</sup> u<sup>12</sup> hāi 'ke yajūṣo<sup>13</sup> 'tthāpayanty avṛttim vā eṣā yajamānasya pāpmānam pratidṛçyo<sup>14</sup> 'paviçati yasyā 'gnihotrī duhyamāno 'paviçati. tām utthāpayanty udayasthād devy aditir iti<sup>15</sup>. ityāṃ vāi<sup>16</sup> devy<sup>16</sup> aditir<sup>15</sup> imām vati bhāgam iti. indri-*

4. 1. 9 *tad āhuḥ: yasyā 'gnihotrī dohyamāno 'paviçet kiṃ tatra karma kā prāyaścittir iti. tām hāi 'ke yajūṣo 'tthāpayanty udayasthād devy aditir iti. ityāṃ vā aditir imām evā 'smā etad utthāpayāma iti vadantaḥ. āyur yajñapatāv adhād iti. āyur evā 'smiṃs tad dadhma indrāya kṛṇvati bhāgam iti. indri-*

<sup>1</sup> C. *prācy.*      <sup>2</sup> A.B. *udute*, C. *udrute*.

<sup>3</sup> All MSS. *dayaç*, but cf. §3, note<sup>9</sup>.      <sup>4</sup> B. *-tām.*      <sup>5</sup> D.C. *-trā.*

<sup>6</sup> For *pūrvā hutā 'hutir*. A reads *purvāhutibhir*.      <sup>7</sup> B.C. *ved-*.

<sup>8</sup> A. *juhvoti* (contaminated spelling from *juhvati* and *juhōti*?).

<sup>9</sup> B.C. *dayaç.*      <sup>10</sup> A. *kaṃ.*      <sup>11</sup> B.C. *tad.*      <sup>12</sup> A. *ama.*

<sup>13</sup> A. *yajūṣo*, B.C. *yajñāṣo*.      <sup>14</sup> A. *pratidṛbhyo*.

<sup>15</sup> A. *om.*      <sup>16</sup> B.C. *yam.*; A. *om.*



*evā 'smāi tad<sup>1</sup> utthāpayanti, yam evā 'smiñs tad dadhma āyur yajñapatāv adhā<sup>2</sup> iti vadantaḥ. mītrāya va- ityāyur evā 'smiñs tad dadhati. ruṇāya<sup>3</sup> ce 'ti. prāṇodānāu indrāya kṛṇvatī bhā- vāi mītrāvaruṇāu. prāṇodā- gam iti. indriyam evā 'smiñs nāv evā 'smiñs tad dadhma iti tad dadhati<sup>3</sup>. mītrāya va- vadantaḥ. tān tasyām āhu- ruṇaya<sup>4</sup> ce<sup>5</sup> 'ti. prāṇāpā- tyām brāhmaṇāya dadyād nāu nvāi<sup>6</sup> mītrāvaruṇāu prā- ṇāpānāv evā 'smiñs tad dadha- yeta. ārtim vā eṣā pāpmā- ti<sup>7</sup> tān<sup>8</sup> tasyām evā 'hutāu hu- nanān yajamānasya pratidṛṣyo tāyām brāhmaṇāya dadati 'pāvikṣad ārtim evā 'smiñs tat yam saṁvatsaram anabhyāga- miṣyanto<sup>9</sup> bhavanty<sup>10</sup> avṛttim<sup>11</sup> vadantaḥ. asmin pāpmānān niveṣayāma iti vadantaḥ<sup>12</sup>.*

59. *sa<sup>13</sup> tad u ho 'vāca vāja- 10. tad u ho 'vāca yājñavalk- saneyah: aṣṛaddadhānebhyo kyaḥ: aṣṛaddadhānebhyo hāi hāi<sup>14</sup> 'bhyo<sup>15</sup> gāur apakrāmaty 'bhyo gāur apakrāmaty ārtyo avṛtṭyā<sup>16</sup> hi tañ vidhyanti.<sup>17</sup> vā āhutiñ vidhyanti. ittham ittham eva kuryād danḍam eva kuryad danḍenāi 'vāi 'nān eva<sup>18</sup> labdhvā tenāi 'nān vipi- vipiṣyo 'tthāpayed iti. tad ṣyo 'tthāpayet. tad yathā<sup>19</sup> vā<sup>20</sup> yathāi 'vā 'do dhāvayato 'gro ado<sup>21</sup> dhāvayato<sup>22</sup> 'ṣvataro<sup>23</sup> vā 'ṣvataro vā gadāyeta baṭi- gadāyate<sup>24</sup> yukto vā baṭivarda vardo vā yuktaḥ tena danḍa- upaviṣati tena danḍaprajitena<sup>25</sup> prajitena tottraprajitena yam tottraprajitena<sup>26</sup> yam adhvā- adhvānān samīpsati tañ sam- namānām kāmāyate tañ samaṣṇuta- aṣṇuta evam evāi 'tayā danḍa- evam evāi 'tayā danḍaprajitayā<sup>27</sup> prajitayā tottraprajitayā yuñ*

<sup>1</sup> A. d, B.C. dd.

<sup>2</sup> B.C. asād, A. ayām (confusion of y and dh is very frequent).

<sup>3</sup> B.C. adhi.

<sup>4</sup> All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes <sup>3</sup> and <sup>4</sup>; Rich- ter, IF. ix (1898) 29.

<sup>5</sup> A.B. ve. <sup>6</sup> A.B. na vāi, C. om. <sup>7</sup> A. -dhato. <sup>8</sup> A. ũ.

<sup>9</sup> This wording is additional support for Eggeling's translation of the ÇB. phrase (SBE. xlv, p. 181, note<sup>3</sup>). <sup>10</sup> A. -vaty.

<sup>11</sup> All MSS. aṁvṛttim. <sup>12</sup> A. vadañti. <sup>13</sup> A. s. <sup>14</sup> B.C. hyāi.

<sup>15</sup> B. bhāi. <sup>16</sup> A. avṛta, B.C. adyatyā. <sup>17</sup> A. vicṣanti. <sup>18</sup> A. e.

<sup>19</sup> B.C. yaçā. <sup>20</sup> A. vāk, B.C. yā. <sup>21</sup> A. do. <sup>22</sup> A. yāñyado.

<sup>23</sup> C. nva-. <sup>24</sup> A. dāyate. <sup>25</sup> A. -pravitena, B. -pracitena, C. prajito.

<sup>26</sup> A.B. tottrapracitena, C. om. <sup>27</sup> All MSS. danḍapracitayā.

*totraprajitayā*<sup>1</sup> *yam*<sup>2</sup> *svargaṃ svargaṃ lokam samīpsati tam lokam kāmāyate tam samaḥ- samāḥnute.* (See end of next paragraph.)  
*tām*<sup>3</sup> *ātmann eva kurvītā*<sup>4</sup> *'tmann*<sup>4</sup> *eva*<sup>4</sup> *tac chriyam dhatta iti.*

60. 1. *tad āhuḥ: yad etasya*<sup>5</sup> 11. *atha ho 'vācā 'ruṇiḥ: dīrghasattriṇo 'gnihotraṃ juh- dyāur vā etasyā 'gnihotrasyā- vato 'gnihotrīvatso naḥyeta kim 'gnihotry ayam eva vatso yo tatra karma kā prayāścittir 'yam pavata iyam evā 'gnihoti. tad u ho 'vācā 'ruṇir*<sup>6</sup> *trasthāli. na vā evam viduḥ dyāur vā agnihotrī tasyā āditya 'gnihotrī naḥyati kva hy asāu naḥyeta nāi 'vam viduḥ 'gnihotrīvatso naḥyati kva hy eṣa naḥyeta nāi 'vam viduḥ 'gnihotrīvatso naḥyati kva*<sup>7</sup> *hy eṣa*<sup>8</sup> *naḥyeta*<sup>10</sup> *no vā evam viduḥ 'gnihotraṃ duhyamānam skandaty*<sup>11</sup> *asyām*<sup>12</sup> *hy eva pratītiḥ- ati no vā evam viduḥ 'gnihotrī nam me mahimānam adhāra- duhyamāno 'paviḥati. yathā*<sup>20</sup> *vā eṣa*<sup>21</sup> *svrṣṭam*<sup>13</sup> *varṣaty abhi- niṣady*<sup>14</sup> *eva tathā*<sup>15</sup> *'varṣid ity enām āhuḥ.* (See end of preceding paragraph.)

2. *atho khalv āhuḥ: yad*<sup>18</sup> *eṣā lohitaṃ duhita kim tatra karma kā prāyaścittir iti. avṛtīm vā*<sup>17</sup> *eṣā yajamānasya pāpmānam vyutkrāmate 'ty uktvā mekṣa- pratidṛṣya duhe yā lohitaṃ nam kṛtvā 'nvāhāryapacanam paricchā- duhe. sa vyutkrāmate 'ty uktvā enac chrapayitrā tasmīns tūṣ- 'nvāhāryapacanam paricchā- ṇīm juhuyād aniruktam. anir- dayitavāi*<sup>19</sup> *brūyāt tad adhiḥ- ukto vāi prajāpatiḥ prajāpat- tyā mekṣānam kṛtvā ḥrapayet*<sup>19</sup> *tad eva tūṣṇīm ninayet. anir- yan agnihotram. sarvaṃ vā*

<sup>1</sup> A. *totrapravīṭayā*, B. *totrapracīṭayā*, C. *sto*, omitting the rest.

<sup>2</sup> A. *yā*, C. om. <sup>3</sup> B.C. *nam*. <sup>4</sup> B. om. <sup>5</sup> A. *āitasya*.

<sup>6</sup> A. *ruṇī*, B.C. *ruṇīr*. <sup>7</sup> A. *yam*. <sup>8</sup> A. *dvā*, B.C. *tvām*.

<sup>9</sup> A.B. *enaṣa*. <sup>10</sup> A. *naḥyan*. <sup>11</sup> A. *askandāt*.

<sup>12</sup> A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

<sup>13</sup> A. *saṃsprṣṭam*, B. *susprṣṭam*, C. *saṃsprṣṭam*. <sup>14</sup> A. *-ṣed-*.

<sup>15</sup> A. *tvatā*, B.C. *batā*. <sup>16</sup> A. *gyad*. <sup>17</sup> A. *sa*.

<sup>18</sup> All MSS. *paricchādāitavāi*. <sup>19</sup> A.B. insert *ta*.

<sup>20</sup> All MSS. *yadā*. <sup>21</sup> All MSS. *eṣā*.

ukto vāi prajāpatiḥ prājāpat- aniruktam. tad anena sarveṣa  
yam agnihotram. atho bhūr prāyaścittim kurute. tām tas-  
bhavas svar ity etābhir yām āhutyām brāhmaṇāya da-  
vyāhṛtibhiḥ. etā vāi vyāhṛta- dyād yam anabhyāgamīṣyan  
yas sarvaprāyaścittayah. tad manyetā 'rtim vā eṣā pāpmā-  
anena sarveṣa prāyaścittim nam yajamānasya pratidṛṣya  
kurute. duhe yā lohitaṁ duha ārtim  
evā 'smiṁs tat pāpmānam pra-  
tīmuñcati. atha yad anyad  
vīndet tena jūhuyād anārtenāi  
'va tad ārtam yajūasya niṣka-  
roti. etad eva tatra karma.

61. 1. yad agnayo 'nugac-  
cheyuḥ kiṁ tatra karma kā  
prāyaścittir iti. tam<sup>1</sup> u hāi 'ka  
ulmukād<sup>2</sup> eva nīrmanthanti<sup>3</sup>  
yato vāi manusyasyā 'ntato  
naçyati tato vāva sa tasya  
prāyaścittim<sup>4</sup> icchata iti vad-  
antaḥ. tad u tathā na vidyāt.  
ulmukam<sup>5</sup> hy eva tata ādāya  
cared ulmukasya<sup>6</sup> vā 'vavraç-  
cam<sup>7</sup> ittham<sup>8</sup> eva kuryād ulmu-  
kād<sup>9</sup> evū 'pacchidyā 'raṇyor  
abhivimanthed<sup>10</sup> upā<sup>11</sup> ha tam  
kāmam āpnoti ya ulmukamath-  
ya<sup>12</sup> upo<sup>13</sup> tam<sup>12</sup> yo 'raṇyoh.

2. atho khalv āhuḥ: yad  
āhavanīya uddhṛto<sup>13</sup> 'nugac-  
chet kiṁ tatra karma kā prā-  
yaścittir iti. anugato vā eṣa  
tāvad bhavati yāvad gārhapat-

4. 3. 3. tad āhuḥ: yasya gār-  
hapatyo 'nugacchet kiṁ tatra  
karma kā prāyaścittir iti. tam  
hāi 'ka ulmukād eva nīrman-  
thanti yato vāi puruṣasyā 'nta-  
to naçyati tato vāi sa tasya  
prāyaścittim icchata iti vad-  
antaḥ. tad u tathā na kuryāt.  
ulmukam ha vāi vā 'dāya ca-  
reyur ulmukasya vā 'vavraç-  
cam ittham eva kuryād ulmu-  
kād aṅgāram ādāya tam araṇ-  
yor abhivimathnīyād upa ha  
tam kāmam āpnoti ya ulmu-  
kamathya upo tam yo 'raṇyoh.

etad eva tatra karma.  
2. tad āhuḥ: yasyā 'havanī-  
ya uddhṛtaḥ purā 'gnihotrād  
anugacchet kiṁ tatra karma kā  
prāyaścittir iti. gārhapatyād

<sup>1</sup> tam scil. gārhatyam. The change from the plural agnayaḥ is abrupt. There may be an omission.

<sup>2</sup> A. ujukād, B.C. ulmukād. <sup>3</sup> B.C. -manthayanti.

<sup>4</sup> B.C. -tam. <sup>5</sup> A.B. ulmuk.

<sup>6</sup> A. vavṛçcīn, B.C. dyaçcān, C. dyavṛççant.

<sup>7</sup> C. īrtham, B. ithem. <sup>8</sup> B.C. -theñd. <sup>9</sup> B.C. udupā, A. upā.

<sup>10</sup> A.B. unmukamathya, C. -kamasyā; all MSS. insert yām.

<sup>11</sup> A. umapo. <sup>12</sup> A. tath, B. tay, C. rtthay. <sup>13</sup> All MSS. udhṛto.



yo nā 'nugacchati. sa yady  
api bahv iva kṛtvo<sup>1</sup> 'nugacchet  
punaḥ-punar evāi 'nam uddha-  
ret. etad evā 'tra<sup>2</sup> karma.

3. atho khalv āhuḥ: yad  
āhavanīya uddhṛte gārhapatyo  
'nugacchet kiṁ tatra karma kṛ  
prāyaścittir iti. tam u<sup>3</sup> hāi 'ke  
tata eva prāñcam<sup>4</sup> uddharanti.  
tad u<sup>5</sup> tathā na kuryād yo 'nṛgā<sup>6</sup>  
tatra brūyāt prāco nvā ayaṁ  
yajamānasya prāñān prāvṛk-  
ṣaṁ<sup>7</sup> marīṣyaty ayaṁ yajamāna  
iti tathā hāi 'va syāt.

4. tam u hāi 'ke tata eva  
pratyañcam<sup>8</sup> āharanti prāno  
vāi gārhapatyo 'pānu āhava-  
nīyas saṁvidānāu vā imāu  
prāñāpānāv annam attē<sup>9</sup> 'ti  
vadanto 'tho gṛho vāi gārhapat-  
yah pratiṣtho vāi gṛhaḥ. sa ya  
enanī<sup>10</sup> tatra brūyāt pra nvā  
ayam asyāi pratiṣthāyā acyo-  
ṣṭa<sup>11</sup> marīṣyaty<sup>12</sup> ayaṁ yaja-  
māna iti tathā hāi 'va syāt.

5. tam u hāi 'ke gārhapatya  
evam avadhīto<sup>13</sup> 'pasamādadh-  
ati. tad u tathā nu<sup>14</sup> kuryāt<sup>15</sup>.  
na kuryāt. yo hāi 'nam tatra  
yo ha tatra brūyād agnāv adhy

evāi 'nam prāñcam uddhṛtyo  
'pasamādhāyā 'gnihotraṁ ju-  
huyāt. sa yady api śatam eva  
kṛtvāḥ punaḥ-punar uddhṛto  
'nugacched gārhapatyād evāi  
'nam prāñcam uddhṛtyo 'pa-  
samādhāyā 'gnihotraṁ juhu-  
yāt. etad eva tatra karma.

6. tad āhuḥ: yasyā 'havanī-  
ye 'nanugate gārhapatyo 'nu-  
gacchet kiṁ tatra karma kṛ  
yaścittir iti. tam hāi 'ke tata  
eva prāñcam uddharanti prāñā  
vā agnayah prāñān evā 'smā  
etad uddharāma iti vadantaḥ.  
tad u tathā na kuryād yo hāi  
'nam tatra brūyāt prāconvā ay-  
am yajamānasya prāñān prā-  
rāutsīn marīṣyaty ayaṁ ya-  
jamāna iti 'ṣvaro ha tathāi 'va  
syāt.

7. atha hāi 'ke pratyañcam  
āharanti prāñodānāv imāv iti  
vadantaḥ. tad u tathā na kur-  
yāt. svargyam vā etad yad  
agnihotraṁ. yo hāi 'nam tatra  
brūyāt prati nvā ayaṁ svargāl  
lokād avāruḥṣaṁ nā 'sye 'dām  
svargyam iva bhaviṣyatī 'ti  
'ṣvaro ha tathāi 'va syāt.

8. atha hāi 'ke 'nyam gārha-  
patyam manthanti. tad u tathā  
na kuryāt. yo hāi 'nam tatra  
brūyād agner nvā ayam adhi

<sup>1</sup> C. kṛtyo.<sup>2</sup> A. ti.<sup>3</sup> A. ṛma.<sup>4</sup> A.B. pratyañcam.<sup>5</sup> A. uta.<sup>6</sup> B.C. ha.<sup>7</sup> A. prāvṛṣyam.<sup>8</sup> A. pratyantam.<sup>9</sup> B.C. atta iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna : attṛ as in ÇB. vi. 1. 2. 25.<sup>10</sup> B.C. enat.<sup>11</sup> B. avyoṣaṁ, C. arcāiṣaṁ.<sup>12</sup> B.C. riṣyaty.<sup>13</sup> A.B. adhitvo, C. apadhīto.<sup>14</sup> A. nu.<sup>15</sup> A. ttayyād.

*agnim*<sup>1</sup> *ajījanat kṣipre*<sup>2</sup> 'sya *dvi-  
ṣan bhrātṛvyo janīṣyata iti*  
*tathā hāi* 'va *syāt*.

*dviṣantam bhrātṛvyam ajījan-  
ata kṣipre* 'sya *dviṣan bhrātṛvyo*  
*janīṣyate priyatamañ rotsyati*  
'tī 'cvaro *ha tathāi* 'va *syāt*.

6. *tam u hāi* 'ke 'nugamayya<sup>3</sup>  
*manthanti. tad u tathā na kur-  
yād yo ha tatra brūyād api yat*  
*pariṣiṣtam abhūt tad* 'ajījusan  
*nā* 'sya *dāyādaḥ cana*<sup>5</sup> *pariṣek-  
ṣyate*<sup>6</sup> *iti tathā hāi* 'va *syāt*.

9. *atha hāi* 'ke 'nugamayyā  
'nyam *manthanti. tasyā* 'gām  
*ne* 'yād *api*\* *yat pariṣiṣtam*  
*abhūt tad ajījāsata nā* 'sya  
*dāyādaḥ cana pariṣekṣyata iti*  
'cvaro *ha tathāi* 'va *syāt*.

7. *ittham eva kuryāt: araṇ-  
yor eva samārohayetā* 'yam  
*te yonir ṛtviyo yato jāto*  
*arocathās tam jānann*  
*agna*<sup>7</sup> *ārohā* 'thā *no var-  
dhayā rayim athā no*  
*vardhayā gira*<sup>8</sup> *iti vāsa*  
*udavasāya juhva*<sup>9</sup> *vāsen*<sup>10</sup> *na-  
vāvasāne* 'hā 'syo<sup>11</sup> 'bhayatorā-  
*trañ hutam bhavati no kām*  
*cana paricakṣāñ kurute.*

10. *ittham eva kuryāt: araṇ-  
yor agnī samārohyo* 'dañ  
*udavasāya mirmathya juhva*  
*vaset tathā ha na kām cana*  
*paricakṣāñ karoti navāvasāna*  
*u asyā* 'bhitorātrañ *hutam*  
*bhavati.*

8. *sa prātar bhasmo* 'ddhṛ-  
*tya*<sup>12</sup> *ṣakṛtpiṇḍena parilipyā*<sup>13</sup>  
*yathāyatham agnīm ādadhīta.*  
*etaḍ evā* 'tra *karma.*

4. 4. 1. *atha prātar bhas-  
māny uddhṛtya gomayenā lip-  
yā* 'raṇyor *evā* 'gnī *samāroh-  
ya pratyavasyati mathitvā*  
*gārhapatyam uddhṛtyā* 'ha-  
*vanīyam āhṛtyā* 'nvāhāryapa-  
*canam agnaye pathikṛte* 'ṣṭā-  
*kapālam puroḍaḥm nirvapet*  
... (Proceeds to describe the  
preparation of this cake). *etaḍ*  
*eva tatra karma.*

9. *atho khalv āhuḥ: yad*  
*āhavanīyam anuddhṛtam*<sup>14</sup> 62.  
*1 abhy astam iyāt kiñ tatra*

4. 4. 6. *tad āhuḥ: yasyā* 'ha-  
*vanīyam anuddhṛtam ādityo*  
*1 abhy astam iyāt kiñ tatra kar-*

\* The JB. supports Eggeling's view (SBE. xlv. 191 note<sup>1</sup>) that there is an omission here in ÇB.

<sup>1</sup> B.C. *agnā*.

<sup>2</sup> All MSS. -*pra*.

<sup>3</sup> A. *nugamadhya*.

<sup>4</sup> All MSS. *t*.

<sup>5</sup> A. *cañna*.

<sup>6</sup> All MSS. *pariṣekṣata*.

<sup>7</sup> For *jānann agna*, A. has *jānaḥna*; B.C. have *jānann agni*.

<sup>8</sup> A combination of e. g. VS. iii. 14 *a-d* (which with the other *sañ-  
hitās* differs from RV. iii. 29. 10 in *c*, and *d*) and *d* of RV. iii. 29. 10.

<sup>9</sup> A. *juhva*.

<sup>10</sup> A. *señ*.

<sup>11</sup> A. *nyo*.

<sup>12</sup> All MSS. *dhṛtya*.

<sup>13</sup> C. -*yava*.

<sup>14</sup> A.B. *anuddhṛtañ*, C, *uddhṛtañ*.

*karma kā prāyaścittir iti. ma kā prāyaścittir iti. ete etasmād dha vāi viṣve devā vāi raçmayo viṣve devās te apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmāi yam anuddhṛtam abhy astam vyṛdhyate yasmād devā apati. sa darbheṇa suvarṇaṁ prayanti. tām anu vyṛddhiṁ hiraṇyam prabadhya paścād yaç ca veda yaç ca na tā ubhāv dharet. tad etasya rūpaṁ kri- āhatur anuddhṛtam asyā 'bhy yate ya eṣa<sup>1</sup> tapaty<sup>2</sup> ahno<sup>3</sup> vā astam agād iti. tatre 'tthaṁ etad rūpaṁ tad ahno rūpaṁ kuryāt: haritaṁ hiraṇyaṁ kriyate. athe 'dhmam<sup>4</sup> ādīpya darbhe prabadhya paścād dhar- prāñcaṁ hareyuh. tam upa- tavāi brūyāt. tad etasya rū- samādhāya caturgrhūtam āj- pam kriyate ya eṣa tapaty ahar yaṁ grhūtvā viṣvebhyo de- vā etad ahno rūpaṁ kriyate. vebhyas svāhe 'ti juhuyāt. pavitraṁ darbhāḥ pavayaty tad yathā vā ada<sup>5</sup> āvasathavā- evāi 'naṁ. tad athe 'dhmam- sinam<sup>6</sup> kruddhaṁ yantam ukṣa- vekatā<sup>7</sup> vā 'numantrayētā 'ny- yāt. brāhmaṇa ārṣeya ud- ena vā priyeṇa dhāmnāi<sup>8</sup> 'vam eva tad viṣvān devān anuman- sarvā devatāḥ sarvābhīr evāi trayate. te<sup>9</sup> hā 'smāi sarva 'naṁ tad devatābhīḥ samardha- yati. tam upasamādhāya pra- tiparetya gārhapatyā ājyam adhiçrityo 'dvāsyo 'tpūyā 'vek- ṣya caturgrhūtam ājyaṁ grhī- tvā samidham upasaṁgrhya prāñ udādravaty athā 'hava- nīye samidham abhyādhāya dakṣiṇaṁ jānv ācya juhote viṣvebhyo devebhyāḥ svā- he 'ti. so yathā brāhmaṇam āvasathavāsinam kruddhaṁ yantam ukṣavekato 'pamantra- yetāi 'vam evāi 'tad viṣvān de- vān upamantrayate. jānanti hāi 'nam upa hāi 'nam āvar- tanet. etad eva tatra karma.*

<sup>1</sup> A. *eka.*      <sup>2</sup> A.C. *tapate*, B. *tadhaty.*      <sup>3</sup> A.C. *nho.*

<sup>4</sup> A. *dgam*, B.C. *dbham.*      <sup>5</sup> A.B. *adavada*, C. *da.*

<sup>6</sup> A. *avasthavās*; C. *avasathāvās.*      <sup>7</sup> A. *ṛksa-*, B.C. *-hakā.*

<sup>8</sup> B. *yā-*, C. *thā-*; B. *-no*, C. *-ne.*      <sup>9</sup> All MSS. omit.      <sup>10</sup> A. *evā.*



2. *atho khalv āhuḥ: yad 7. tad āhuḥ: yasyā 'hava-  
 āhavanīyam anuddhṛtam*<sup>1</sup> 63.1 *nīyam anuddhṛtam ādītyo 'bhy-  
 abhyudīyāt*<sup>2</sup> *kiñ tatra karma udiyāt kiñ tatra karma kā  
 kā prāyaścittir iti. etasmād*<sup>3</sup> *prāyaścittir iti. ete vāi raṣ-  
 dha vāi viṣve*<sup>4</sup> *devā apakrām- mayo viṣve devās te 'smād ūṣi-  
 anti yasyā 'havanīyam anud- vāṅso 'paprayanti. tad asmāi  
 dhṛtam abhyudeti. sa darbheṇa vyṛdhyate yasmād devā apa-  
 rajatañ hiraṇyam prabadhya prayanti tām anu vyṛddhiñ  
 purastād dharet. tac candra- yaṣ ca veda yaṣ ca na tā ubhāv  
 maso*<sup>5</sup> *rūpañ kriyate. rātrēr āhatur anuddhṛtam asyā 'bhy-  
 vā etad rūpañ tad rātre rūpañ*<sup>6</sup> *udagād iti. tatre 'tthañ kur-  
 kriyate. athe*<sup>7</sup> *'dhman*<sup>8</sup> *ādīpyā yāt: rajatañ hiraṇyañ darbhe  
 'nvañcañ*<sup>9</sup> *hareyuh. tam upa- prabadhya purastād dhartavāi  
 samādhāya caturgrhītam āj- brūyāt. tac candramaso rū-  
 yañ grhītvā viṣvebhya de- pam kriyate rātrir vāi candra-  
 vebhya svāhe 'ti juhuyād mās tad rātre rūpañ kriyate.  
 yatra vāi dīptañ tatrāi 'tad pavitrañ darbhāḥ. pavayaty  
 iha gārhapatyā ity eva*<sup>\*</sup> *vidvān evāi 'nam. tad athe 'dhman  
 uddharet. asāv eva bandhur*<sup>9</sup>. *ādīpyā 'nvañcañ hartavāi brū-  
 atha*<sup>10</sup> *hāi 'ka āhur ete ha*<sup>11</sup> *vāi yāt. brāhmaṇa ārṣeya uddha-  
 svargañ lokam paṣyanto juh- red brāhmaṇo vā ārṣeyuh sarvā  
 vati ya ādityam iti. sa yo*<sup>12</sup> *devatāḥ sarvābhir evāi 'nañ tad  
 vā tvāi*<sup>13</sup> *gataçrīs*<sup>14</sup> *syād yo vā devatābhiḥ samardhayati. tam  
 'smāl*<sup>15</sup> *lokāt*<sup>16</sup> *ksīpre prajā- upasamādhāya pratiparetya  
 gāñset*<sup>16</sup> *sa uditahomī syāt. gārhapatyā ājyam adhiçrityo  
 'dvāsyo 'tpūyā 'vekṣya yathā- grhītam ājyañ grhītvā sam-  
 idham upasañgrhya prāñ udā- idham upasañgrhya prāñ udā-  
 dravaty athā 'havanīye sam- idham abhyādhāya dukṣiṇañ  
 jāñv ācya juhōti viṣvebhya de- vebhyaḥ svāhe 'ti. so  
 'sāv eva bandhur na ha vāi*

<sup>1</sup> A.B. *udhṛtam*.<sup>2</sup> B. *adbhyudīyāt*; C. *-uday*.<sup>3</sup> A. *tasmād*.<sup>4</sup> A.B. *-vā*.<sup>5</sup> A. *-masyo*.<sup>6</sup> A. *-ā*.<sup>7</sup> B.C. *yathe*.<sup>8</sup> All MSS. *dbham*.<sup>\*</sup> From here (*eva*) to \*\* below (*lokāt*) there is a lacuna in C.<sup>9</sup> A. *baddhvā*, B. *baddhvā*. <sup>10</sup> All MSS. *tha*.<sup>11</sup> B. inserts *dagna ya saṃsraḥyerañ* (from the beginning of chapter 64).<sup>12</sup> A. *ho*.<sup>13</sup> A. *dvāi*.<sup>14</sup> A. *gataçñi*, B. *gataçri*.<sup>15</sup> B. *āñ*.<sup>16</sup> A. *-jigāset*.

tatra kā canā 'rtir na riṣṭir  
bhavati yatrāi 'śū prāyaścittih  
kriyate. etad eva tatra karma.

2. atho khalv āhuḥ: 64. 1 4. 4. 2. tad āhuḥ: yasyā  
yadā 'gnayas saṁsrjyeran kiṁ 'gnayaḥ saṁsrjyeran kiṁ tatra  
tatra karma kūr prāyaścittir karma kūr prāyaścittir iti. sa  
iti. sa yadi parastād anyo yadi parastād dahann abhūyāt  
'bhidadann<sup>1</sup> eyāt sa vidyāt par- tad vidyāt parastān mā çuk-  
astān mā çukram āgāt prajātir<sup>2</sup> ram āgann upa mām devāḥ  
me bhūyasy<sup>3</sup> abhūc chreyān prābhūvañ chreyān bhaviṣyāmī  
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hṛdayaṁ vy  
syāt. yadi tv asya hṛdayaṁ eva likhed agnaye vivicaye  
vilikhed agnaye vivicaya iṣṭim 'ṣṭākāpālam purodāçam nīrva-  
nīrvapet. etā eva pañcadaça pet. tasyū 'vṛt tā eva sapta-  
sāmidhenīr vārtraghnāv ājya- daça sāmīdhenīr amubrūyād  
bhāgāu virājāu<sup>4</sup> saṁyājye<sup>5</sup> vārtraghnāv ājyabhāgāu virā-  
athā<sup>6</sup> 'te yājyāpuroṁvākye vi jāu saṁyājye athāi 'te yājyānu-  
te viṣvay<sup>7</sup> vātājūtāso<sup>8</sup> vākye vi te viṣvay vāta-  
agne bhāmāsaç çuce çu- jūtāso agne bhāmāsaḥ  
cayaç caranti tuvimrak- çuce çucayaç caranti  
ṣāso<sup>9</sup> divyā<sup>10</sup> navagrū<sup>11</sup> tuvimrakṣāso divyā na-  
vanā vananti dhṛṣatā<sup>12</sup> vagrū vanā vananti  
rujanta<sup>13</sup> ity atha yājyā dhṛṣatā rujanta ity atha  
tvām agne mānuṣīr iḷ- yājyā tvām agne mānuṣīr  
ate<sup>14</sup> viço hotrāvidam iḍate viço hotrāvidam  
vivicim ratnadhāta- vivicim ratnadhātamaṁ  
mam<sup>15</sup> guhā santam su- guhā santam sūbhaya  
bhaga viçvadarçatam tu- viçvadarçatam tuviṣva-  
viṣmaṇasam<sup>16</sup> suyajam<sup>17</sup> ṇasam suyajam ghṛta-  
ghṛtaçriyam<sup>18</sup> iti. atho çriyam iti. atho ha yo dvi-  
hāi 'nayā pāpmanā vyāvṛtsya- ṣato bhrātrvyād vyāvīvṛtseta  
māno yajeta kṣīpre hāi 'va tatkāma etayā yajeta vi hāi  
pāpmano vyāvartate. 'vū 'smād vartate. etad eva  
tatra karma.

<sup>1</sup> S.C. -hagn.

<sup>2</sup> B.C. prajāpatir. Simīlar phrasology occurred above, at the end of  
ÇB. xii. 4. 1. 7. <sup>3</sup> A. bhūyacc. <sup>4</sup> A. virājye. <sup>5</sup> A. om. <sup>6</sup> A. the.

<sup>7</sup> A. viçvaç.

<sup>8</sup> C. -tāvo.

<sup>9</sup> A.B. tuvimrakṣāso, C. tamrks-.

<sup>10</sup> A. dīpyā.

<sup>11</sup> A. vaçvā.

<sup>12</sup> A. dhṛtā.

<sup>13</sup> =TS. iii. 3. 11. 1. (RV. vi. 6. 3).

<sup>14</sup> A. igate.

<sup>15</sup> All MSS. -dhātāmam.

<sup>16</sup> B.C. tuviṣmāṇ-.

<sup>17</sup> C. suyujam.

<sup>18</sup> A. pṛtha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in  
reading tuviṣmaṇasam for tuviṣvaṇasam of RV. v. 8. 3).

2. *yadī tv ayamīto 'bhīdah- 3. yad v ayamīto dahann*  
*ann eyād<sup>1</sup> agnaye saṁvargāye<sup>2</sup> abhīyāt tad vidyād abhi dviṣ-*  
*'ṣṭīm nīrvaped etā eva pañcada-*  
*ga sāmīdhenūr<sup>3</sup> vārtraghnāv greyān bhaviṣyāmī 'ti. yady*  
*ājyabhāgāu virājāu saṁ yājye u asya hṛdayam vy eva likhed*  
*athāi 'te yājyāpuronuvākye agnaye saṁvargāyā 'ṣṭākapā-*  
*65. 1. mā no asmīn mahā-*  
*dhane parā<sup>4</sup> varg<sup>5</sup> bhā-*  
*rabhṛd<sup>6</sup> yathā saṁ var-*  
*gam<sup>7</sup> saṁ rayim<sup>8</sup> jaye<sup>9</sup> ājyabhāgāu virājāu saṁyājye*  
*'tyatha yājyā parasyā adhi athāi 'te yājyānuvākye para-*  
*saṁvato varam<sup>10</sup> abhy ā syā adhi saṁvato 'va-*  
*tara yatrā 'ham asmī rā<sup>2</sup>ñ abhy ā tara yatrā*  
*tam ave<sup>11</sup> 'ti. atho hāi 'na-*  
*yā yad<sup>12</sup> bhrātṛvyasya saṁ-*  
*vivṛkṣeta tatkāmo<sup>13</sup> yajeta<sup>14</sup> mīn mahādthane parā*  
*kṣīpre hāi 'vā 'sya saṁvṛṅkte<sup>15</sup>. varg bhārabhṛd yathā*  
*saṁ vargam saṁ rayim*  
*jaye 'ti. atho ha yo dviṣato*  
*bhrātṛvyāt saṁvivṛkṣeta tatkā-*  
*ma etayā yajeta saṁ hāi 'vā*  
*'smād vṛṅkte. etad eva tatra*  
*karma.*

2. *atho khalv āhuḥ: yad 4. 3. 4. tad āhuḥ: yasyā*  
*agnāv agnim abhyuddharet 'gnāv agnim abhyudhareyuh*  
*kiṁ tatra karma kā prāyaṣ-*  
*cittir itī. kiṁ tatra karma kā prāyaṣ-*  
*cittir itī. iṣvarāu vā etāu*  
*sampadyā 'ṣāntāu yajamāna-*  
*sya prajāñ ca paṣūñṣ ca nīr-*  
*dahaḥ. tad abhimantrayeta*  
*saṁitam etc. (quoting VS. xii.*  
*57 and 58) dhehī 'ti ṣāntim evā*

<sup>1</sup> B.C. ed.<sup>2</sup> A. suvargāye.<sup>3</sup> B.C. -mīdh-.<sup>4</sup> A. carā.<sup>5</sup> A. vad, B. vāg, C. var.<sup>6</sup> A. -ṣṛd.<sup>7</sup> A. smavar-; all MSS. -ga, For the reading saṁ vargam (both RV. and TS. have saṁ-vārgam) cf. Weber's note<sup>14</sup> on TS. ii. 6. 11. 3.<sup>8</sup> A. rathan.<sup>9</sup> =SV. ii. 1000 (RV. viii. 75. 12).<sup>10</sup> All MSS. -am.<sup>11</sup> C. abhye. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, varam and tam for RV. varāñ and tāñ). <sup>12</sup> A. vat.<sup>13</sup> A. -mā.<sup>14</sup> A. yejeta.<sup>15</sup> A. samprkte; B. samvrkte; C. samvrte.



'bhyām etad vadati yajamānasya prajāyāi paçūnām ahiṅsāyāi.

3. agnaye 'gnimata iṣṭim 5. yady u asya hṛdyaṁ vy  
nirvapet. etā eva pañcadaça eva likhed agnaye 'gnimate 'ṣṭā-  
sāmīdhenīr vārtraghnāv ājya- kapālam purodāçaṁ nirvapet  
bhāgāu virājāu saṁyājye athāi tasyā 'vṛt sapṭadaça sāmīdhe-  
'te yājyāpuronuvākye<sup>1</sup> agni- nīr anubrāyād vārtraghnāv  
na 'gnis samidhyate ka- ājyabhāgāu virājāu saṁyājye  
vir gṛhapatir yuvā ha- athāi 'te yājyānuvākye agni-  
vyavāḍ<sup>2</sup> juhvāsya<sup>3</sup> ity na 'gniḥ samidhyate ka-  
atha yājyā tvaṁ hy agne vir gṛhapatir yuvā ha-  
agninā vipro vipreṇa vyavāḍ juhvāsya ityatha  
san satā<sup>4</sup> sakhā sakhyā yājyā tvaṁ hy agne agni-  
samidhyasa<sup>5</sup> ity atho hāi nā vipro vipreṇa sant  
'nayā brahmavarcasakāmo ya- satā sakhā sakhyā sam-  
jeta tejasvī hāi 'va brahmavar- idhyasa iti çāntim evā 'bhy-  
casī bhavati. am etad vadati yajamānasya  
prajāyāi paçūnām ahiṅsāyāi.

4. atho khalv āhuḥ: yad  
āhavanīyagārhapatyāu<sup>6</sup> saṁ-  
srjyeyātāṁ kiṁ tatra karma  
kā prāyaçcittir iti. agnaye  
vītaya<sup>7</sup> iṣṭim<sup>8</sup> nirvapet. etā  
eva pañcadaça sāmīdhenīr  
vārtraghnāv ājyabhāgāu virā-  
jāu saṁyājye athāi 'te yājyā-  
puronuvākye agna ā yāhi  
vītaye gṛnāno havyaḍā-  
taye ni hotā satsi barhi-  
ṣṭī<sup>9</sup> 'ty atha yājyā yo agniṁ  
devavītaye haviṣmāṅ  
āvivāsati<sup>10</sup> tasmāi<sup>11</sup> pā-  
vaka mṛḍaye<sup>12</sup> 'ti tasmāi  
pāvaka mṛḍaye 'ti.

etad eva tatra karma.

<sup>1</sup> All MSS. -yā. <sup>2</sup> A. havjavārça; B.C. havjavāvjavāharça.

<sup>3</sup> =SV. ii. 194 (RV. i. 12. 6).

<sup>4</sup> A. stā.

<sup>5</sup> =RV. viii. 43. 14.

<sup>6</sup> A. āhavanīyasyagārḥ, B. -patyaṁ.

<sup>7</sup> Cf. A.B. vii. 6. 2.

<sup>8</sup> A. ṅdaṣṭim, B.C. -ṣi.

<sup>9</sup> =SV. 1. 1. a-c (RV. vi. 16. 10).

<sup>10</sup> A.B. āviḍas-.

<sup>11</sup> A. smo.

<sup>12</sup> =SV. ii. 196, a-c (RV. 1. 12. 9).

*Phrases of Time and Age in the Sanskrit Epic.*—By E. WASHBURN HOPKINS, Yale University, New Haven, Conn.

[This paper is the second installment in the series announced above, First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirḍaça* ("not out of the ten days," xii. 36. 26); *ṣaṣṭhika* = *ṣaṣṭhikāudama* ("rice that ripens in sixty days"); *caturthaka* ("a fever that comes every four days"); *māsakālikam* (*vetanam*, "wages for a month"); *ekamāsin* ("in a month"); *māsikasamcayāḥ* ("those who have a month's store"); *dvādaçavārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikam cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *idam āhnikam kurvan*, "doing this daily" (*aharahāḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *trptir daçamāsikī*, *dvādaçavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gaçchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyam kimcid ūrdhvan yathāvīdhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadā* with the negative is used in the same way: *nā 'sūyāmi yadā viprān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yam sthāpitā*, i. 122. 8), is *nava-*, in composition: *navaja*, "lately born" (later born is *avaraja*, with ablative, i. 128. 29); *navavadhū*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsannamātraḥ puruṣas tāiḥ*, "as soon as they reached the man", xiii. 111. 32; *nivṛtamātre tv ayana uttare vāi divākare*, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyam eva*, i. 164. 10; "as soon as tomorrow comes", *ḡva idānīm*.<sup>1</sup> "Too long a time" is *atimahān kālāḥ*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalyam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smiṇ saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *saṁvatsare prāpte*, at the beginning of the year; *saṁāpte*, *gate*, *pūrṇe*, *vyatīte*, at the end of the year; *tata iṣṭe 'hani prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *apṛāptavati tasmīn yāvanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ (saṁāḡ catasraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tithāu kṣaṇe*, iii. 57. 1; *ṛtukālam anupṛāptā*, i. 63. 40; *ṛtukāle saṁprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālam cakāra*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itah* points backward as well as forward, and that *purā* is future (as well as past) in xii. 322. 35 ff.

<sup>1</sup> So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *ḡvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 32, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ḡvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ḡvobhūte*, *ḡvaḥprabhāte*. The day after tomorrow is (adverbial), *ṛṭiyāhe*, *ṛṭiyadivase*.



The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakāla*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe niyate kāle kadā cid api cā 'ṣṭame*, "(I eat) only once in two or even four days" (*trṣṇāvinayanam bhūñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved<sup>1</sup> for the number of days; *ṣaṣṭhakāloparāsin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anaḥan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daṣāhāra* (= *daṣāhāhāra*): *saptarātradaṣāhāro dvādaṣāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplogy helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro luptaḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prātarācaṁ ca sāyamācaṁ tathāi 'va ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhūñjītū 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrāntarāṣṭitva, ekakālikabhojana, catur-*

<sup>1</sup> Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣaṣṭhāṣṭamakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

*thāṣṭamakāla*, *ṣāṣṭhakālika*, *ṣaḍrātrabhojana*, *aṣṭāhabhojana*, and so on, up to *māsopavāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhojanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutān bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idam muhūrtam* (Gorr. has *inam*) and in Mbh. xiii. 14. 379, *dināny aṣṭāu tato jagmur muhūrtam iva*, "eight days passed then like a moment". So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣinimeṣāni*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

*dadarṣa mithunān nṛṇām*  
*cakravat parivartantān gṛhītvā pāṇinā karam,*

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

#### AGE.

Age, from birth on, *janmaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyuh*, when one passes it, *gatāyuh*, and gives up the ghost, *parāsuḥ*, may be indicated by a simple number: *gatā<sup>1</sup> trir aṣṭavarṣatā dhruvo* 'si

<sup>1</sup> Though *atīta*, *vyatīta*, *vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *saṁvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

*pañcaviṅśakah* (cf. *açitika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *vayo hi te 'tivartate*), *pañcāçadvārṣavayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

*garbhastho<sup>1</sup> vā prasūto vā 'py atha vā divasāntaraḥ*  
*ardhamāsaḡato vā 'pi māsamātraḡato 'pi vā*  
*saṁvatsaraḡato vā 'pi dvisaṁvatsara eva vā*  
*yāuvanastho 'tha madhyastho vṛddho vā 'pi vipadyate.*

Current<sup>2</sup> phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dvihāyanavat*, like a two-year old, xii. 267. 28; *trihāyana*, a three-year old, *ṣoḍaçavaraṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarṣin*, a sixty-year old (elephant), *açitiçatavarṣā*, a hundred and eighty years old (woman), *daça-dvādaçavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daçavarṣin*, *çatavarṣin*, *çatavarṣasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," *sa jātamātro vavṛdhe samāḥ sadyas tra-yodaça*. In xiii. 102. 57, *daçavarṣāṇi (bālaḥ)* can scarcely be "ten years of age"<sup>1</sup> (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Droṇa is declared to be *vayasā 'çitipañcakah* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Droṇa has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late Pañcarātra, cit. PW., has a parallel, *çatāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

*garbhaçayyām upādāya bhajate pūrvadehikam*  
*bālo yuvā vā vṛddhaç<sup>3</sup> ca yat karoti çubhāçubham*  
*tasyām tasyām avasthāyām bhukte janmani janmani,*

<sup>1</sup> Compare *śāṅmāsika (garbha)*, i. 95. 83.

<sup>2</sup> In Manu are found also *anīrduça* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviṛaḥ*, "old by seventy," viii. 394.

<sup>3</sup> Elders or ancients are *pūrve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 268. 18 ("ancient exploits", *pūrvavyatītāni vikrāntāni*, i. 222. 29).



xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm navamīm daṣān*, and then cease (in the tenth) as one expires. Çiva is said to be the three stages, birth, life, and death of mortals (*tridaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *çāçvatīḥ samāḥ*<sup>1</sup>. Uttan̄ka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jānīthāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Çiva's solar(?) epithet, *dvādaṣa*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Çiva is also *tridaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*saḍvarṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kāumāram brahmācāryam*, xiv. 53. 26, "chastity from youth up"); *yuvan* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā ṣoḍaṣavarṣaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyeṣṭha* is old, *kanīyāṅso vivardhante jyeṣṭhā hīyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *vṛddhatām prāptaḥ* is explained as *pramāṇe parame sthītaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *çatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*çatavīryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaṣatīn*, *çata-*

<sup>1</sup> This is not invariably "constant," but "continuous." So, though "now and forever" is *adya çāçvatam*, i. 160. 9, yet in i. 173. 38 and 45, *çāçvatīḥ samāḥ* is (twelve) "continuous years."

*varṣabhāk*, iii. 314. 28 (cause of short life, xiii. 104 and 144). Sinners of twenty and thirty cannot live to the age of one hundred, *viṅcativarsāḥ* (etc.) *pareṇa varṣaḥ* *gatān na bhaviṣyanti*, xii. 28. 10. The poor reach a hundred years, *gatavarṣāḥ*, xii. 28. 27. Common is the repetition of the old phrase "hundred autumns," *śaradāṃ śatam : jīva susukhī* *g. g.*, i. 74. 64; *sukhinī* *g. g.*, 1. 199. 11; *saniḥjīva* *g. g.*, iii. 78. 25 (*varsāyutam*, 28); *sa jīvet* *g. g.*, iii. 166. 17. The same in terms of years or summers: *jīved varṣaḥ* *śatam*, vi. 23. 25; *jīvatv eṣa śatam samāḥ*, ii. 68. 87; *modamānāḥ śatam samāḥ*, ii. 62. 9; *nityam bhavatu te buddhir eṣā rājan chatam samāḥ*, i. 200. 26; (*rājā*) *bhaviṣyasi śatam samāḥ*, iii. 249. 34. The last examples show the indefinite extension. So in the older phrase, e. g. xii. 38. 11, *bhava na tvam mahārāja rāje 'ha śaradāṃ śatam ;* i. 207. 20, *tena tiṣṭhantu nagare Pāṇḍavāḥ śaradāṃ śatam*. The phrase has become equivalent to "many years." When the crocodile girls are cursed for a hundred years, *śatam samāḥ*, i. 216. 23, the statement is made that "hundred" and "hundred thousand" are vague phrases for "ever", 217. 8, *śatam śatasahasraṃ tu sarvam akṣayyavācakaṃ*. Compare ii. 15. 18 ff., where one hundred and one hundred and one are both indefinite. A late and rare noun is *śārada* (the adj. is common), *garbho vavṛdhe sapta śāradaṃ*, iii. 99. 24.

In the old legends, the heroines, Çakuntalā, Damayanti, Sāvitrī, Prthā, and Kṛṣṇā herself are adult at the time of marriage. But adult may mean no more than twelve years, the age of Sitā and Juliet. In the didactic parts of the epic, girls are required to be wed as babies. Virāṭa's daughter plays doll, but this again may represent maturity (just after the marriage she becomes pregnant). The rule is that a man of thirty wed a girl of ten before puberty (*nagnikā*); a man of twenty-one, a girl of seven, xiii. 44. 14. Manu ix. 94 raises these ages to twelve and eight, but in the latter case the man is three times eight. Gobh. G. S. iii. 4. 2, says *nagnikā tu gṛeṣṭhā*. Kṛṣṇā's age is mentioned some fifteen years or more after the great war, and even at this time she is delicately said to be *madhyam vayah kin cid iva sprṣanti*, "as it were just about grazing on middle age", xv. 25. 9. She would have been at least fifty according to the poem itself; but perhaps it would be indecorous to press this point.

The original plan of this division of my subject-matter included a section on the syntax of time-expressions and another on epic dates. The former section has grown into a complete article and will be found in *AJP*. No. 93. The latter will form an excursus to the next paper in the series, which will treat of epic chronology and astronomy.

## CORRIGENDA.

In this volume, First Half,

- p. 3, section 53, for *garōḍmānikīhīh* read *garōḍmānikīh*.  
 p. 5, “ 63, for *maradō* read *marakō*.  
 p. 5, “ 64, for *mūn* read *min*.  
 p. 5, “ 66, for *zīvishnīh* read *zīvishu*.  
 p. 7, “ 70, for *aīgh* read *aīsh*.  
 p. 7, “ 71, for *tvākhshāk* read *tvakhshāk*.  
 p. 9, “ 75, for *lātā* read *lālā*.  
 p. 14, “ 92, for *-ḍkinīk* read *kīnik*.  
 p. 17, “ 101, for *mīnishmō* read *mīnishnō*.

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The plate inserted into this number of the *Journal* is to illustrate the article on Babylonian and Pre-Babylonian Cosmology, Vol. xxii, p. 138 ff.





PROCEEDINGS  
OF THE  
**AMERICAN ORIENTAL SOCIETY,**  
AT ITS  
MEETING IN BOSTON, MASS.,  
1902.

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THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernat	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Ruutz-Rees, Mrs.	Woods
Foote	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

#### HONORARY MEMBERS.

- Prof. Richard Garbe, Tübingen, Germany.
- Prof. Richard Pischel, Berlin, Germany.
- Prof. Julius Wellhausen, Göttingen, Germany.

#### CORPORATE MEMBERS.

- Prof. Willis J. Beecher, Auburn, N. Y.
- Mr. W. M. Crane, Cambridge, Mass.
- Mr. Aaron Ember, Baltimore, Md.
- Dr. Carl C. Hansen, San Francisco, Cal.
- Mr. Walter D. Hopkins, Brooklyn, N. Y.
- Mr. Henry M. Huxley, Cambridge, Mass.
- Mr. S. H. Langdon, New York, N. Y.
- Dr. Enno Littmann, Princeton, N. J.
- Mrs. G. F. Moore, Cambridge, Mass.
- Mr. Horace M. Ramsey, San Mateo, Cal.
- Mr. J. Nelson Robertson, Toronto, Canada.
- Dr. Arthur W. Ryder, Cambridge, Mass.
- Mr. W. G. Seiple, Baltimore, Md.
- Mr. David B. Spooner, Benares, India.
- Miss Olive M. Winchester, Cambridge, Mass.

#### MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. M. H. Morgan, Cambridge, Mass.
  - Rev. Charles S. Sanders, Aintab, Turkey.
  - Rev. N. H. Williams, Palmetto, Florida.
- [Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-



tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kun̄vara = Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Holy Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhistic monument at Sânci is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdâd, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *theþera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chûri*, knife; *sûi*, needle; *jûi*, louse; *pânî*, water; *lou*, salt; *dûk*, sickness; *cor* (chor), thief; *rûp*, silver; *dûd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khâ*, eat; *pî*, drink; *jâ*, go; *jan*, know; *rû*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing



here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

#### HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

#### CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

#### CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

#### RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

##### RECEIPTS.

Balance from old account, Dec. 31, 1900 ----		\$1,406.80
Dues (177) for 1901 .....	\$884.75	
Dues (32) for other years .....	157.74	
Dues (20) for Hist. S. Rel. Sect. ....	40.00	
	-----	\$1,082.49
Sales of publications .....		294.39
Collected for Or. Bibliog. ....		78.00
State National Bank Dividends .....	\$111.83	
Interest Suffolk Savings Bank .....	8.45	
"    Prov. Inst. Savings .....	46.56	
"    Connecticut Savings Bank .....	20.80	
"    National Savings Bank .....	20.80	
	-----	208.44
Gross receipts for the year .....		1,663.32
		-----
		\$3,070.12



## EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI <sup>2</sup> ...	\$829.35	
"          "          vol. XXII <sup>1</sup> ...	711.91	
"          "          circulars, etc.	44.49	
Engrossing letter and cover.....	14.00	
Photograv. plate and prints of Mr. Salisbury	36.25	
20 reams paper.....	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.....	\$96.05	
Deficit on N. Y. Dinner.....	21.00	
	<hr/>	117.05
Honorarium to editor (18 months).....	\$150.00	
Postage, etc., ".....	17.35	
"    "    Librarian.....	12.76	
"    "    Treasurer.....	9.58	
	<hr/>	189.69
Gross expenditures.....	<hr/>	\$2,026.74
Credit balance on general account ..		1,043.88
		<hr/>
		\$3,070.12

## STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings).....	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares.....	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)....	225.00	225.00
V. Connecticut Savings Bank.....	500.00	500.00
VI. National Savings Bank.....	500.00	500.00
VII. Accrued Interest in II.....	319.73	366.29
VIII. "    "    IV.....	33.06	41.51
IX. "    "    V.....	15.10	35.90
X. "    "    VI.....	15.10	35.90
XI. Cash on hand.....	1,406.80	1,043.38
	<hr/>	<hr/>
	\$7,758.99	\$7,583.38

## REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL, }  
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are :

1. Lady Meux MSS. Nos. 2-5, containing : The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Abëta Mikâêl; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented :

Dr. Arnold, The interpretation of *קרנים מירו לו*, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Hunagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāiminīya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesīh (the Sword of the Messiah).

Dr. Ryder, Note on *bṛhacchandās*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernat, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University. Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.



Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Çakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

*President*—President Daniel Coit Gilman, of Baltimore.

*Vice-Presidents*—Dr. William Hayes Ward, of New York ; Professor Crawford H. Toy, of Cambridge ; Professor Charles R. Lanman, of Cambridge.

*Corresponding Secretary*—Professor E. Washburn Hopkins, of New Haven.

*Recording Secretary*—Professor George F. Moore, of Cambridge.

*Secretary of the Section for Religions*—Professor Morris Jastrow, Jr., of Philadelphia.

*Treasurer*—Professor Frederick Wells Williams, of New Haven.

*Librarian*—Mr. Addison Van Name, of New Haven.

*Directors*—The officers above named : and President William R. Harper, of Chicago ; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York ; Professors Maurice Bloomfield and Paul Haupt, of Baltimore ; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read :

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upaniṣad with the Kārikā of Gāudapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένης.

The Corresponding Secretary read by title the following papers :

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Çāradā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (a) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (b) The interpretation of קרנים מירו  
ל, Hab. iii, 4.
3. Dr. W. R. Arnold; (c) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (a) The principal dialects of the Philippine Islands.
6. Dr. Blake; (b) Outlines of the Tagalog grammar.
7. Dr. Blake; (c) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çaradā-Tilaka Tantra.
13. Dr. Foote; (a) Note on 2 Kings vi, 6.
14. Dr. Foote; (b) Parallels in Latin poets to the Song of Songs.



15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase ἐξ ἐλισσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagid.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernat; The historical side of some MSS. of Bar-Bahlūl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminīya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *brhacchandās*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the Ṣakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOEHLINGK, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD FISCHER, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.



- EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.  
 Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

## II. CORPORATE MEMBERS.

Names marked with + are those of life members.

- Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.  
 Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.  
 Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.  
 Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.  
 Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.  
 Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.  
 Hon. SIMEON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.  
 Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.  
 Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.  
 Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.  
 Rev. HARLAN P. BEACH, Montclair, N. J. 1898.  
 Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.  
 Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1893.  
 Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.  
 Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.  
 FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.  
 Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.  
 FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.  
 Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.  
 Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.  
 Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.  
 Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.  
 Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.  
 Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.  
 Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.  
 Miss SARAH W. BROOKS, Lexington, Mass. 1896.  
 Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.  
 Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.  
 Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.  
 Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.  
 Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

- Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.  
Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.  
Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.  
Dr. FRANKLIN CARTER, Camden, N. C. 1873.  
Dr. PAUL CARUS, La Salle, Illinois. 1897.  
Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.  
Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1883.  
Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.  
CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.  
Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.  
Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.  
WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.  
†GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.  
Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.  
Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.  
WILLIAM MERRIAM CRANE, 16 East 37th St., New York, N. Y. 1902.  
STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.  
Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.  
Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.  
LEE MALTBIE DEAN, North Brookfield, Mass. 1897.  
ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.  
JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.  
Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.  
Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.  
Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.  
SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.  
Dr. HARRY WESTBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.  
WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.  
Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.  
Mrs. WILLIAM M. ELLICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.  
Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.  
Rev. ARTHUR H. EWING, The Jumna Mission House, Allahâbâd, N. W. P., India. 1900.  
Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.  
MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.  
Prof. EDWIN WHITFIELD FAX, University of Texas, Austin, Texas. 1888.  
ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.  
Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.  
Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.  
†Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.  
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.  
 Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.  
 Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1883.  
 Dr. WILLIAM H. FURNESS, 3d, Wallingford, Delaware Co., Penn. 1897.  
 Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.  
 Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.  
 Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.  
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.  
 Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.  
 Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.  
 Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.  
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.  
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.  
 †Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.  
 Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.  
 Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.  
 Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.  
 Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.  
 Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.  
 CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.  
 Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.  
 Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmaiu, and Raheng). 1902.  
 Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.  
 Pres. WILLIAM RAINY HARPER, Univ. of Chicago, Chicago, Ill. 1885.  
 Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.  
 Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1883.  
 Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.  
 Prof. RICHARD HENEBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.  
 Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.  
 Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.  
 Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.  
 Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.  
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.  
 Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.



- ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.  
 Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.  
 HENRY MINOR HUXLEY, 287 Washiugton Ave., Chelsea, Mass.  
 Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.  
 Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.  
 Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.  
 Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.  
 Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.  
 Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.  
 Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.  
 Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.  
 Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.  
 Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.  
 Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.  
 Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.  
 Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.  
 Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.  
 STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.  
 †Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.  
 BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.  
 †HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.  
 Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.  
 Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.  
 ROBERT LILLEY, Grafton, Mass. 1894.  
 Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.  
 Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.  
 Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.  
 Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.  
 PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.  
 †BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.  
 Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.  
 ALBERT MORTON LYTGOE, Girga, Upper Egypt. 1899.  
 Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.  
 Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.  
Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.  
Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.  
Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.  
WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.  
Mrs. MATILDA R. McCONNELL, 112 Madison Ave., New York, N. Y. 1890.  
Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.  
Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.  
Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.  
Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.  
TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.  
Mrs. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.  
Prof. LAWRENCE H. MILLS (Oxford University), 119 Iffley Road, Oxford, England. 1881.  
Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.  
Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.  
†Mrs. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.  
PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.  
Prof. EDWARD S. MORSE, Salem, Mass. 1894.  
WARREN J. MOULTON, Ph.D. (Yale Divinity School), 22 East Divinity Hall, New Haven, Conn. 1899.  
Rev. Dr. PHILIP S. MOXOM, 83 Dartmouth Terrace, Springfield, Mass. 1898.  
Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.  
ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.  
Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.  
Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.  
Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.  
GEORGE N. OLCOTT, Ridgefield, Conn. 1892.  
†ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.  
JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.  
Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.  
Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.  
Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.  
Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.  
Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.  
Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.  
Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.  
Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.  
Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.  
MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.  
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.  
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.  
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.  
 Maçame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.  
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.  
 Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.  
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.  
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.  
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.  
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.  
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.  
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.  
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.  
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.  
 Miss ADELAÏDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.  
 Mrs. JANET E. RUTZ-REES, 371 West End Ave., New York, N. Y. 1897.  
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.  
 ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.  
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.  
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.  
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.  
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.  
 MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.  
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.  
 J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.  
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.  
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.  
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.  
 Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.  
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.  
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.  
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.  
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.  
 DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.  
 HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.  
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.  
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.  
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.



- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.  
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.  
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.  
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.  
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.  
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.  
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.  
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.  
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.  
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.  
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.  
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.  
JOHN M. TROUT, Bridgeville, Del. 1899.  
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.  
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.  
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.  
EDWARD P. VINING, 49 Second St., San Francisco, Cal. 1883.  
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.  
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.  
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.  
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.  
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.  
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.  
CHARLES WALLACE WATTS, Smithland, Ky. 1898.  
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.  
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.  
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.  
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.  
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.  
Rev. E. T. WILLIAMS, U. S. Legation, Peking, China, 1901.  
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.  
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.  
Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.  
Rev. Dr. WILLIAM COPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.  
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.  
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.  
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.  
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.  
JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.  
Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge,  
Mass. 1898.  
Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.  
Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.  
Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.  
[TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL  
STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.  
Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.  
Rev. JOHN L. CHANDLER, Madura, South India. 1899.  
SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.  
ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.  
Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.  
Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New  
York, N. Y. 1900.  
Prof. ARTHUR L. GILLET, Hartford Theological Seminary, Hartford, Conn.  
1898.  
Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.  
Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge,  
Mass. 1899.  
Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass.  
1899.  
Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn.  
1898.  
Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt.  
Vernon St., Boston, Mass. 1900.  
Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.  
WILLIAM W. NEWELL, Cambridge, Mass. 1898.  
FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge,  
Mass. 1900.  
Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.  
Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y.  
1898.  
Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York,  
N. Y. 1898.  
Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa.  
1901.  
Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn.  
1898.  
Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.  
Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.  
[TOTAL, 23.]

## IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAIA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 313 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.
- Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

Number of Members of the four classes (25 + 260 + 23 + 36 = 344).



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II. EUROPE.

- AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.  
Anthropologische Gesellschaft.  
PRAGUE: Königlich Böhmisches Gesellschaft der Wissenschaften.  
DENMARK, ICELAND, REYKJAVIK: University Library.  
FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)  
Académie des Inscriptions et Belles-Lettres.  
Bibliothèque Nationale.  
Musée Guimet. (Avenue du Trocadéro.)  
École des Langues Orientales Vivantes. (Rue de Lille, 2.)  
GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.  
Königliche Bibliothek.  
Seminar für Orientalische Sprachen (Am Zeughause 1.)  
GÖTTINGEN: Königlich Gesellschaft der Wissenschaften.  
HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)  
LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.  
MUNICH: Königlich Bairische Akademie der Wissenschaften.  
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(22 Albemarle St., W.)  
Library of the India Office. (Whitehall, SW.)  
Society of Biblical Archæology. (37 Great Russell  
St., Bloomsbury, W.C.)  
Philological Society. (Care of Dr. F. J. Furnivall,  
3 St. George's Square, Primrose Hill, NW.)  
ITALY, FLORENCE: Società Asiatica Italiana.  
ROME: Reale Accademia dei Lincei.  
NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.  
THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Vol-  
kenkunde van Nederlandsch Indië.  
LEYDEN: Curatorium of the University.  
RUSSIA, HELSINGFORS: Société Finno-Ougrienne.  
ST. PETERSBURG: Imperatorskaja Akademija Nauk.  
Archeologiji Institut.  
SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

## III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

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## IV. AFRICA.

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## V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

RECIPIENTS : 344 (Members) + 58 (Gifts and Exchanges) = 402.

## REQUEST.

The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

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CONSTITUTION AND BY-LAWS  
OF THE  
AMERICAN ORIENTAL SOCIETY.

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With Amendments of April 1897.

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CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY.

ARTICLE II. The objects contemplated by this Society shall be :—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.
2. The cultivation of a taste for oriental studies in this country.
3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.
4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three



years. One or more other meetings, at the discretion of the Directors, may also be held each year at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

#### BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. *a.* The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. *b.* After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. *c.* At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

#### SUPPLEMENTARY BY-LAW.

##### I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

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2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.

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## CONCERNING MEMBERSHIP.

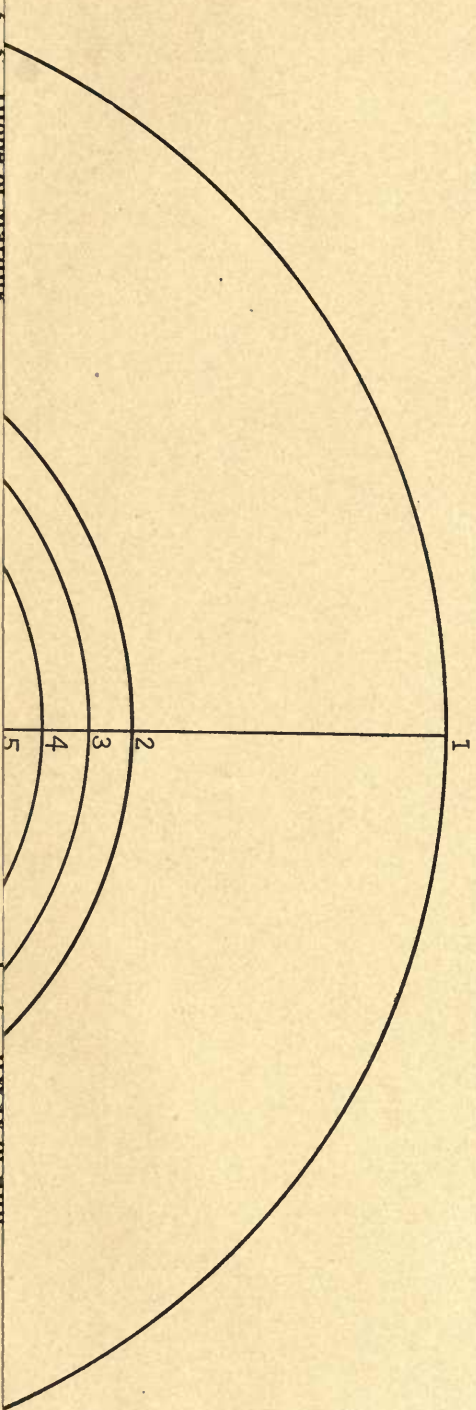
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Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is \$2; members receive copies of all publications of the Society which fall within the scope of the Section.

# KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



- 3, 5 Urode or maruuk.
- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamesh.
- 8, 8' Globe of Sin.

1-1 "Way of Anu."

7'-1' "Way of Ea."  
 9 9, 9 9 Two of the four seas by  
 which the Upper E-KUR is separated  
 from the Nether.







